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COLLECTANEA

DE

REBUS HIBERNICIS.

VOL. V.

87112

COLLECTANEA

DE

REBUS HIBERNICIS.

VOL. V.

CONTAINING

The URAIKEFT, or Book of OGHAMS, a Fragment, with a Tranſlation and Explanation.

An Essay on the ORIGIN of ALPHABETIC WRITING.

TERMS of the BREHON-AMHAN LAWS explained, &c. &c. &c.

ORIGIN of the FEUDAL SYSTEM of GOVERNMENT.

Libera per vaccuum poſui veſtigia princeps,
Non aliena meo preſſi pede. Qui ſibi fidit
Dux, regit examen.

——————— aut tineas paſces taciturnus inertes,
Aut fugies Uticam, aut vinctus mitteris Ilerdam.

HOR.

By COLONEL CHARLES VALLANCEY, L.L.D.
Fellow of the Royal Society, and of the Societies of Antiquaries of London, Edinburgh, and Perth; Member of the Royal Iriſh Academy, and of the Phil. Soc. of Philadelphia, &c.

ALSO,

ANECDOTES OF CHESS IN IRELAND.

By JOSEPH C. WALKER, M.R.I.A.

DUBLIN:
Printed and ſold by R. MARCHBANK, No. 11, Dame-ſtreet.
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THE RIGHT HONOURABLE

FRANCIS, LORD RAWDON.

MY LORD,

I TAKE the liberty of dedicating to your Lordſhip the following work, and hope I ſhall not be thought guilty of preſumption in wiſhing to draw your attention to its publication.

It was written under the opinion of your Lordſhip's approbation, and under the ſanction of your name it is to carry its principal recommendation to the world.

To whom could a work of this kind be ſo properly addreſſed as to your Lordſhip, who poſſeſſes a mind equally capable of the deepeſt ſpeculation, as of the moſt active exertion; equally converſant with polite literature, as with the more abſtracted ſtudies, and whoſe knowledge of the Northern

Northern and Oriental languages, is ſcarcely credible in one of your Lordſhip's years, the better part of which have been ſpent, with ſo much honour, amidſt the noiſe and confuſion of arms.

Impreſſed with the warmeſt ſenſe of your Lordſhip's goodneſs, in permitting me to prefix your name to this Volume of the *Collectanea de Rebus Hibernicis*, and deeply ſenſible of the honour conferred on me,

I have the honour to be,

My Lord,

Your moſt obedient and

Moſt humble ſervant,

CHARLES VALLANCEY.

DUBLIN,
July 12th, 1790.

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☞ THE Author, desirous of printing the Arabic words in their proper characters, prevailed on the printer to borrow all the Arabic Types, this city afforded; after all endeavours to compleat the alphabet, but one *Kaf*, and no final *Nun*, could be found, and several deficiencies in the points appeared. We were therefore under the necessity of writing most of the Arabic words in Roman letters, adopting the sound in the best manner we could.

INTRODUCTION.

IN our laſt volume, we gave a literal tranſlation of the principal paſſages of the ancient hiſtory of Ireland; wherein the errors of the former tranſlation were pointed out, and proofs were adduced, from ancient authors, that the *Scuthai*, from whence the Iriſh are deſcended, were the *Cotti* or *Catai* of the Eaſt: that they were originally ſeated in Meſopotamia, Shinar and Armenia, and had ſettled in Egypt, Paleſtine and Phœnicia, from whence they emigrated to Spain, and laſtly to the Britannic Iſles.

We are now going to treat of their learning, and their ſkill in Arts and Sciences; and to prove, to uſe the words of Antiphanes, Σοφοι δητ' εισιν οι Σκυθαι σφοδρα, *that all this Scythian family were renowned for wiſdom* (*a*).

Two very learned men have walked before me, in this path, very lately; Mr. Bryant and Monſ. D'Ancarville; from theſe authors, we ſhall draw ſuch teſtimonies, ſupported by other more ancient authors, as will corroborate our *Vindication of the Hiſtory of Ireland*. This is a neceſſary ſtep, be-

 cauſe

(*a*) Apud Athenæum, l. 6. p. 226.

cauſe it appears, that there are yet ſome, who chained down to the ideas they had formed of the Scythians, (from ſuch Hiſtories as are generally read at School,) having been a rude and barbarous people, find a difficulty in allowing, thoſe of whom we have treated, to have been the firſt or one of the firſt nations in the Arts and Sciences of the Eaſt: or that their deſcendants, had any idea of the Arts and Sciences of the ancients.

Extracts from BRYANT's Mythology, (*b*) vol. 3. p. 135, &c.

"SCYTHIA, ſays this learned author, is an unlimited, undefined term, under which Grecian ignorance ſheltered itſelf—whatever was unknown northward, was called Scythian—whereas, it is notorious, that this vaſt track of country, called ignorantly *Scythia*, was poſſeſſed by people eſſentially differing from one another. Mithridates had twenty languages ſpoken within his territories, moſt of which were ignorantly eſteemed Scythic. According to Timoſthenes there were no leſs than *three*

(*b*) A new Syſtem or Analyſis of Ancient Mythology: a work in which the novel ingenuity of the Analytic Syſtem: the penetration and judgment diſplayed in the refutation of vulgar errors: with the new and informing light in which the author has placed a variety of ancient facts; leaves the learned world only to regret, that this claſſical writer had not, to his ſingular knowledge in Greek and Roman literature, added ſome tincture of the languages and learning of the Eaſt. Richardſon Diſſertation, p. 104.

three hundred, which had each their particular language: yet, we ſpeak of the Scythians collectively, as of one family and of one language; and this the Titanian or Celtic. The true *Scuthai or Scythians were undoubtedly a very learned and intelligent people*; but their origin is not to be looked for in the north of Aſia, and the deſerts of Tartary: their hiſtory was from another quarter—for, how can we ſuppoſe, one uniform language to have been propagated from a part of the world, where there was ſuch variety?—The greater part of *theſe* nations, commonly ſtiled Scythic, were barbarous to the laſt degree: there are no monuments or writings remaining, nor any upon record, which can afford us the leaſt idea of *their* being liberal or learned.

" The *Huns* and *Ovares* were of theſe parts, who over-ran the empire in the fourth century: but their character had nothing in it favourable. Procopius ſays, that they neither had letters, nor would hear of them: ſo that their children had no inſtruction. In ſhort all the Tartarian nations of old, ſeem to have been remarkably rude: I ſay of old, for there have in later times been ſome inſtances to the contrary.

" As we have been for ſo many ages amuſed with accounts of Scythia: and ſeveral learned moderns, taking advantage of that obſcurity, in which its hiſtory is involved, have ſpoken of it in a moſt unwarrantable manner, and extended it to

an unlimited degree: it may not be unſatisfactory to inquire, what the country was, and from whence it received its name.

It is neceſſary firſt of all to take notice, that there were many regions, in different parts of the world ſo called. There was a province in *Egypt* (*c*), and another in *Syria*, ſtiled Scythia (*d*). There was alſo a Scythia in Aſia Minor, upon the Thermodon above Galatia, where the Amazons were ſuppoſed to have reſided. The country about Colchis, and Iberia: alſo a great part of Thrace and Mœſia: and all the Tauric Cherſoneſus, were ſtiled Scythic. Laſtly, there was a country of this name *far in the Eaſt*, of which little notice has been hitherto taken. It was ſituated in the great *Indic Ocean:* and conſiſted of a widely-extended region, called SCYTHIA LYMYRICA (*e*).

But the Scythia ſpoken of by the ancient Greeks, and after them taken notice of by the Romans, conſiſted of thoſe countries, which lay upon the coaſt of the Euxine: and eſpecially thoſe upon the North and North-eaſtern parts of that Sea. In ſhort it was the region of Colchis, and all that country at the foot of Mount Caucaſus, as well

(*c*) Σκυθικη χωρα. Ptolem. L. 4. c. 5. called alſo Macaria, for the very reaſon that the low land of Kerry at the foot of Sliev Miſh is called the Macaries, ſignifying a fertile arable ſoil, חרש charas aravit מחרש macharas arable ground.

(*d*) Arriani Peripl. it was in the diſtrict called Sacaia or the country of the Sacæ — not far from Bethſan or Scytho-polis. There was another Scytho-polis in Libya. Steph. ex. Polyhiſtore.

(*e*) Ptolem. Geogr. L. 4. p. 121.

well as that upon the Palus Mæotis, and the Boryſthenes, which was of old eſteemed Scythia (*f*).

" As the Greeks were ignorant of the part of the world, which lay beyond, or had a very imperfect knowledge of it; they often comprehended this too, under the ſame denomination. Many however did not extend their ideas ſo far; but looked upon the coaſt above ſpecified, to have been the boundary northward of the habitable world. Hence we read of extremum Tanaim, ultimam Scythiam, and *Caucaſus the boundary of the world.* And although upon the return of the Greeks, who had followed the fortunes of Cyrus the younger, ſome inſight might be ſuppoſed to have been gained into thoſe parts; yet it amounted to little in the end, as no correſpondence was kept up, and the navigation of Boſporus was ſeldom attempted. Hence it happened, that, till the conqueſts of Lucullus and Pompeius Magnus, theſe countries were to the North-eaſt, the limits of geographical knowledge; and even of theſe parts the accounts were very obſcure and imperfect. Yet, however unknown they had lain for ages, there was a time, when the natives rendered themſelves very reſpectable. For they carried on an extenſive commerce, *and were ſuperior in ſcience to all the nations in their neighbourhood; and this was*

(*f*) The people were of the Cuthite or Scuthai original: a part of that body which came from Egypt.

Αιγυπτιων αποικοι εισιν οι Σκυθαι δια τουτο και μιλανοχροας αυτους ειναι λεγουσιν. Schol. in Pindar Pyth. Od. 4. v. 376.

See alſo Æſch. Pormeth v. 1.

was long before the dawning of learning in Greece: even before the conſtitution of many principalities, into which the Hellenic ſtate was divided. They went under the names of COLCHIANS, IBERIANS, CIMMERIANS, HYPERBOREANS, ALANI. They got footing in Paphlagonia upon the Thermodon; where they were called Amazonians and Alaronians; alſo, in Pieria and Sithonia, near Mount Hœmus in Thrace. Theſe were properly Scythic nations; but the ancients, as I obſerved, often included under this name all that lay beyond them; whatever was unknown, even from the Cronian and Atlantic Seas one way, to Mount Tabis and the Corean Sea the other. The ancient writers of Greece (ſays Strabo, l. 11) uſed to include all the northern nations in general, under the name of Scythians and Celto-Scythians.

" In this they went too far: yet the Scythic nations were widely extended, and to be met with on very different parts of the globe. As they are repreſented of the higheſt antiquity, and of great power, and as they are ſaid to have ſubdued mighty kingdoms, and to have claimed precedency even of the Egyptians, it is worth while to enquire into the hiſtory of this wonderful people, and to ſift out the truth, if poſſibly it might be attained. Let us then try to inveſtigate the origin of the people denominated Scythians, and explain the purport of their names:

" The ſolution of this intricate problem will prove of the higheſt importance; as we ſhall thereby

thereby be able to clear up many dark circumſtances in antiquity.

To me then, it appears very manifeſt, that what was termed by the Greeks Σκιθὰ Σκύθια Σκυθικά, was originally Cutha, Cuthai, Cuthica, and related to the family of *Chus*. He was called by the Babylonians and Chaldæans *Cuth*, and his poſterity Cuthites and Cutheans. The countries where they at times ſettled, were uniformly denominated from them; but what was properly ſtiled Cutha, the Greeks expreſſed with a Sigma prefixed; which, however trifling it may appear, has been attended with fatal conſequences.

As the Scythic colonies were widely diſperſed, I will take them in their turns, and ſhew that they were all of them Cuthic: that the people upon the Indus were of the ſame origin as thoſe upon the Phaſis and Thermodon; and that the natives of *Bœtica* in Iberia were related to both. That the Bœotians and Athenians were in a great meaſure Cuthian, I have endeavoured already to prove, and what I term Cuthian, was by them undoubtedly ſtiled Scythian.

"Epiphanius, who has tranſmitted to us a moſt curious epitome of the whole Scythic hiſtory, gives them this appellation. Thoſe nations, ſays he, which reach ſouthward from that part of the world, where the two great continents of Europe and Aſia incline to each other, and are connected, were univerſally ſtiled Scythæ, according to an appellation of long ſtanding. Theſe were of that family,

family, who of old erected the great Tower (called Babel) and who built the city of Babylon (*g*), by which we learn that the Scythians were the Cuthians, and came from Babylonia.

" They were the Ellenic or Cuthite Shepherds, who came into Egypt: many of them ſettled in Armenia, and at Colchis, and alſo upon the Palus Mæotis. Some of the fathers, from terms ill underſtood, divided the firſt ages into three or more epochas; and have diſtinguiſhed them by as many characteriſtics. *Barbariſmus*, which is ſuppoſed to have preceded the flood: *Scuthiſmus*, (of which I have been ſpeaking) and Helleniſmus, or the Grecian period; writing the word Ἑλληνισμος, or Heleniſmus, with an aſpirate, and ſo making it relate to their own country. But how was it poſſible for an Hellenic æra to have exiſted before the name of Hellas was known, or the nation in being?

" Heſychius intimates that the name related to the fountain of day; and in a ſecondary ſenſe to the fountain of wiſdom. *The people ſtiled Hellenes are deſcendants of Hellen, ſon of Zeuth, and by this title are denoted people of intelligent and enlightened minds.*

"From Babylonia the Hellenes came into Egypt; and were the ſame as the Auritæ, or Cuthite ſhepherds, who ſo long held that country in ſubjection. Hence we read of Ποιμενες Ἑλληνες and Βασιλεις Ἑλληνες, Hellenic

(*g*) Epiphan. adv. Hæres, L. 1. p. 6.

Hellenic ſhepherds, and Hellenic princes, who reigned in the infancy of that nation.

" The Cuthite Hellenes who came into Egypt, introduced their arts and learning: by which that country was benefited greatly. Hence the learning of Egypt was ſtiled Hellenic, and the ancient theology of the country was ſaid to have been deſcribed in the Hellenic character and language (*h*). This had no relation to the Hellenes of Greece; being, as I obſerved before, far prior to that nation.

" The Grecians ſuppoſed, that by the Hellenic tongue was meant the learning of Greece: and that the Hellenic characters were the letters of their own country. But theſe writings were in reality ſculptures of great antiquity: and the language was the Cuthic, ſtiled by Manethon, the ſacred language of Egypt (*i*)."

Thus Mr. Bryant. Theſe Hellenes or Ellenes were alſo called Auritæ, and Heſychius has explained the former name to ſignify *men of learning* Ἕλληνες οἱ απο τȣ Διος τȣ Ἑλληνος· ἢ φρονιμοι ητοι σοφοι, *and by this title are denoted people of intelligent and enlightened minds.* It is worthy of notice that in Iriſh the word ai, aoi, airis, eala, *ealahan*, *ealan*, *aolan*, or *aolain*, has this very ſignification, and in the Iriſh dictionaries, it is explained by *Art*, *Science*, *Knowledge*; and *elanac*, or, *aolanach*, is a ſtudent: And in Arabic ﻞﻴ *ehl*, ſignifies inſtructed. ﺔﻠﻴﻫا *ehliyet*, ſkill, experience. ﺔﻓﺮﻋ *rooeut*, knowledge, ſcience. From whence, I think, the names *Auritæ* and *Ellenes*, might poſſibly be derived.

Of

(*h*) Manethon apud Euſeb. Chron. p. 6.
(*i*) Joſeph, contra Apion, L. 1. p. 445.

Of the various Colonies and Denominations of the Cuthites. BRYANT's Mythology, v. 3. p. 175.

" We may, I think be aſſured, that by the term *Scuthai*, are to be underſtood *Cuthai*. They were the deſcendants of Chus, who ſeized upon the region of Babylonia and Chaldea; and conſtituted the firſt kingdom upon the earth. They were called by other nations, *Cuſeans*, *Arabians*, *Oreitæ*, *Eruthræans Ethiopians*, but among themſelves their general patronymic was *Cuth*, and their country *Cutha* (*k*). They were an ingenious and knowing people, as I have before obſerved; and at the ſame time very prolific. A large body invaded Egypt, when as yet it was in its infant ſtate, made

(*k*) I cannot agree with my learned friend that the Cuthai or Cathai, were ſo denominated from Chus. Cutha, Cotta, Cotti, are names of rivers in the Eaſt and in the Weſt. In Ireland we have many ſo called בותיים Cuthim, Cuthæi. Arab. كوثي *Kuthy*.—Fluvios nomine Cuthi in Babylonia dictos memorat Joſephus, Relandius de Samaritanis, p. 67. —Ab iſta ergo Cutha, celebri Chaldææ urbe prope Babelem ſita, dicti ſunt Cuthæi. If I miſtake not the *Scuthæ* and *Cotti*, were ſo named from their being the firſt navigators—this is the character given of the ſouthern Scuthæ by Dionyſius, as we ſhall ſhew preſently. However, certain it is, that the Hebrews gave the name of Chittæi to many nations, which ſurrounded them and gave them trouble. *Aiti* aſperum & terrificum; idem חת chet et חתה unde Chittæi denominati. Horn. p. 207. Now it is well known that the Jews named Scythopolis, *Beth-San*, that is the houſe or city of the enemy, and at times had much enmity to the Scythians, becauſe they could not drive them from thence. Beth-San, ex hoc oppido tribus Manaſſe, accolas priſtinos non potuit expellere: nunc appellatur Scythopolis, urbs nobilis Palæſtinæ, quam ſcriptura nominat Domum San, quod in linguâ noſtra, interpretatur *inimicus*. (Hieronymus, Euſebius, &c.)

made up of little independent diſtricts, artleſs and uninformed, without any rule or polity. They ſeized the whole country, and held it for ſome ages in ſubjection, and from their arrival, the hiſtory of Egypt will be found to commence. The region between the Tigris and Euphrates, where they originally reſided, was ſtiled the country of the *Chaſdim*; but by the weſtern nations *Chaldea*. It lay towards the lower part of the Tigris to the weſt, and below the plain of *Shinar*. This country is ſaid to have been alſo called *Scutha*; and the author of the Chronicon Paſchale mentions *Scuthæ* in theſe parts, who were ſo called even in his days. But he ſuppoſes that the name *Scutha*, was given to the region on account of I know not what, Scythians from the North. Joſephus expreſſes it Cutha, and ſpeaks of a river Cutha, which was probably the ſame as the Choaſpes."

OBSERVATION.

Without entering into the diſpute between Mr. Bryant and Mr. Richardſon, about the derivation of the word *Cutha*, or whether the Cuthites were the ſons of Cuſh or not; we ſhall only here remark, that Iriſh hiſtory gives the name of *Cotti* and *Aite-Cotti*, to the anceſtors of the Iriſh: they claim Meſopotamia and the plains of Shinar, as a ſettlement long held by them. Pious men, devoted to religious duties were by them denominated *Culdee* or *Caldee*: they ſettled, they ſay in Egypt, where Gadelas their leader (from that region) was born. It is alſo generally allowed that theſe people were called *Sagæ* and *Sacæ*, and in a fragment of Cato *de originibus*, mention is made of *Scythia Saga*, which appears to have extended from Armenia to the Bactrians.

There is an ancient tradition among theſe *Scythæ*, which perhaps gave cauſe to other nations to call them *Sagæ* and *Caldai*,

Caldai,—it is this. Beroſus ſays, that Noah left the Scythian Armenians his ritual books, which only prieſts, and that only among prieſts, might read, who were therefore called *Saga*, which ſignifies a prieſt, or a holy and devout man (*l*).

One of the names of the Almighty in Chaldee is אורא Arit, and in Iriſh *Art*, and the name of a prieſt to this day in Iriſh, *Sag-art*, or *Sag-airt*, ſignifying the divine Saga. The Egyptians called ſuch a perſon *Calda*, from *Caldas*, ſanctity (*m*), and theſe names I think agree with the ſynonimous Chaldee word *Cheſdai*, plural *Cheſdim*, ſuppoſed by Hyde and Walton to have been ſo named from Cheſed, ſon of Nahor, brother to Abraham; but this appellative might have been given to Cheſed, ſignifying a *Magus*, or devout perſon, on account of his piety and devotion. Certain it is, the Iriſh hiſtory ſays, that, in that country the Scuthæ allied with a people named *Tuatha-Dadan*, who were the ſons of Cuſh, and who attached themſelves to them, through all their emigrations, even to theſe weſtern iſlands.

The old Egyptians called their country *Ait* and *Aitea* or *Aitrib*, from the Egyptian word At or Ait, ſignifying a heart, and *Rib* ſignifying a pear, whence the Greeks likened it to a Δ Delta. Egyptiis ἀθ vel ϯθ eſt Cor. Horus Apollo. By Ptolemies tables, Ath-ribis, is in the center of the nome of that name, whence it was called Ath-rib, or the heart of the pear. Cor-pyri quia in medio pyri. Hence Leo Africanus writes the name Errif, or Al-ribh, and in Scripture רהב Rahab often occurs for Egypt. Our Iriſh Ata-Cotti, may therefore ſignify the Cuthai or Scuthai of Egypt, or as I have explained the words Cuthai and Scuthai in my Vindication, Egyptian-ſhipmen or ſailors; for Cotti in Iriſh and Katai in Egyptian ſignify mariners. We have many places in Ireland of this name. The river Ana-Cotti near Limerick, Beal-Cotti or Bally Cotton, a ſtrand near Cloyne, &c. &c.

"Theſe Cuthites ſettled at Colchis, in conſequence of which it was called Cutaia: *The extreme ſettlement*

(*l*) Beroſ. L. 2. 3 and 5.

(*m*) Nomenclatura Arab. — Ægyptiaca—at the end of this Introduction.

ſettlement of this people was in Spain, upon the Bætis, near Tarteſſus and Gades: and the account given by the natives, according to the hiſtorian Ephorus, was, that Colonies of Ethiopians traverſed a great part of Africa (*n*); ſome of which came and ſettled near Tarteſſus; and others got poſſeſſion of different parts of the ſea coaſt. The name Ethiopian does not ſignify *blacks*, as if it were from αιθω and οψ: it is not a name of Grecian original, but a ſacred term; a title of the chief deity, whence it was aſſumed by the people, who were his votaries and deſcendants. Διος επιθετον Αιθιοψ. *Æthiops is a title of Zeus* (*o*).

Upon the great Atlantic, near the iſle
Of Erythea, for its paſtures fam'd,
The *ſacred race of Ethiopians* dwell.

Dionys. Perieg. V. 558.

" And as the Scythæ or Cuthites, were the ſame people, no wonder, that they are repreſented as the moſt ancient people in the world; even prior to the Egyptians. Scytharum gens antiquiſſima ſemper habita. (Juſtin.)—But who were meant by the Scythæ has been for a long time a ſecret.

Of SCYTHIA LYMYRICA.

" The Cuthites ſent out many colonies; and partly by their addreſs and ſuperiority in ſcience, and

(*n*) Scythopolis urbs Libyæ. Steph. ex Polyhiſtore.

(*o*) Schol. in Homerum Odyſſ. A. v. 22. The old Iriſh word *thabha* ſeems to be of this origin, whence *De-thabha* the Almighty God. This explanation of the word Aithops, by our ingenious and learned author, agrees with the terms Sagæ, Caldæi, &c. given to the Scythians.

and partly by force, they got acceſs among various nations. In ſome places they mixed with the people of the country, and were nearly abſorbed in their numbers: in other parts they excluded the natives, and maintained themſelves ſolely and ſeparate. They are to be met with in the hiſtories of the firſt ages, under different names and titles; being denominated ſometimes from the cities, which they built, ſometimes from the worſhip, which they profeſſed; but the more general name, both of themſelves and of the countries, which they occupied, was in the Babyloniſh dialect Cuth, Cutha, Cuthia.

After they had ſeized upon the province of Suſiana, and Chuſiſtan, they were in poſſeſſion of the navigation of the Tigris downwards; and probably commenced a very early trade. They got footing in India where they extended themſelves beyond Gedroſia and Carmania, upon the chief river of the country. The author of the Periplus takes notice of them under the name of Scythians: and mentions thoſe places in the Eaſt, where they reſided, in theſe words. *After the country of* Ora, *the continent now, by reaſon of the great depth of its gulfs and inlets, forming vaſt promontories, runs outward to a great degree from the eaſt, and incloſes the ſea coaſt of Scythia, which lies towards the north, that is, in the receſs of one of theſe bays; is low land and lies upon the river Sinthus: which is the largeſt river of any, that run into the Erytherean Sea:*

and

and affords the greateſt quantity of water.—The Sinthus is the ſame as the Sindus or Indus. They occupied alſo that inſular province, called in their language from its ſituation *Giez-erette* or the iſland (*p*). They ſettled alſo upon the promontory Comar or Comarin; and were lords of the great iſland Pelæſimunda, called afterwards Serun-dive. They were ſtiled the Southern Scythæ, of whom the poet Dionyſius gives the following deſcription.

Ινδον παρ ποταμον νοτιοι Σκυθαι ενναιετσιν,
Ους ρα τ' Ερυθραιης κατεναντιος εισι θαλασσης,
Λαεροτατον ροον ωκυν επι νοτον ορθον ηλαυνων. v. 1088.

This country is likewiſe taken notice of by Priſcian, under the name of Scythia.

Eſt Scythiæ tellus auſtralis flumen ad Indum. v. 996. (*q*).

Together with the Oreitæ and Arabians of Dionyſius, are mentioned the *Ara-choti*. Theſe are undoubtedly the ſame as the Cathians above mentioned. The Arachotians are ſtiled Λινοχλαινοι, from their particular habit, which was linen. This circumſtance is a ſtrong characteriſtic of theſe people. I believe

(*p*) גויין inſula. גזרא Ar. gizira. inſula.

(*q*) The Erythræan Sea is by moſt writers ſuppoſed to be the ſame as the Arabian Gulph, or Red Sea.

The name Lymyrica, is certainly a Scythian word, compounded of *Laimri* near, and *oice*, water, that is, a region ſituated near the water ſide, as Lymyrica is deſcribed to be, by the author of the Periplus. The county and city of Limerick in Ireland are ſo called from their ſituation on the banks of the great river Shannon. The city carries on a great maritime trade, and ſhips come up to the gates of the city: hence it is called Luimne in Iriſh, that is, the Sea port. *Lemne* in the old Egyptian language is a ſea port. See the Egyptian words collated at the end of this introduction.

I believe in every place where they ſettled, they were famous for this manufacture. They introduced it in Colchis, which was celebrated for its flax and linen, ſo was the country of Campania, where they ſettled in Italy. The ſame habit prevailed in Bœtica, eſpecially among the prieſts.

——— velantur corpora *lino*,
Et Peluſiaco præfulget ſtamine vertex.

I cannot conclude this account of the Scuthai, Scythæ or Cuthites of *India Lymyrica*, without taking notice of the great character they bore, in the moſt early times, for ingenuity and ſcience. Traditions to this purpoſe prevailed, wherever they ſettled: and I have given many inſtances of their ſuperiority therein. They were like the Egyptians, divided into ſeven orders, of which the philoſophers were the moſt honourable. Each tribe kept to the profeſſion of its family; and never invaded the department of another.

" It is very remarkable that the poet Dionyſius, having deſcribed all the nations of the known world, concludes with the Indo-Scythæ; of whom he gives a more ample, and a more particular account, than of any, who have preceded. He dwells long upon their habit and manners; their rites and cuſtoms; their merchandize, induſtry, and knowledge: and has tranſmitted ſome excellent ſpecimens of their ancient hiſtory.

Ινδον παρ ποταμον Νοτιοι Σκυθαι ενναιουσιν, &c. &c.
Dion. Perieg. v. 1088.

Upon the banks of the great river Ind
The *Southern Scuthæ* dwell; which river pays
Its wat'ry tribute to that mighty ſea
Stiled Erythrean. Far remov'd its ſource,
Amid the ſtormy cliffs of Caucaſus:
Deſcending hence through many a winding vale,
It ſeparates vaſt nations. To the weſt
Th' Oritæ live and Aribes: and then
The Ara-cotii fam'd for linen geer, &c. &c.
To 'num'rate all, who rove this wide domain
Surpaſſes human pow'r: the Gods can tell,
The Gods alone; for nothing's hid from Heaven.
Let it ſuffice, if I their worth declare.
Theſe were the firſt great founders in the world,
Founders of cities and of mighty ſtates:
Who ſhew'd a path through ſeas, before unknown:
And when doubt reign'd and dark uncertainty,
Who render'd life more certain. They firſt view'd
The ſtarry lights, and *form'd them into ſchemes.*
In the firſt ages, when the ſons of men
Knew not which way to turn them, they aſſign'd
To each his juſt department: they beſtow'd
Of land a portion and of ſea a lot;
And ſent each wand'ring tribe far off, to ſhare
A diff'rent ſoil and climate. Hence aroſe
The great diverſity, ſo plainly ſeen,
Mid nations widely ſevered.

Such is the character given by the poet Dionyſius of the Indian Scuthæ, under their various de-

nominations. They were ſometimes called *Phoinices:* and thoſe of that name in Syria were of Cuthite extraction, as I have before ſhewn. In conſequence of this, the poet in ſpeaking of them, gives the ſame preciſe character, as he has exhibited above, and ſpecifies plainly their original.

Οι δ' ἀλος εγγυς ναιοντες, επωνυμιην Φοινικες.

Upon the Syrian ſea the people live
Who ſtile themſelves *Phœnicians*. Theſe are ſprung
From the true ancient Erythrean ſtock;
From that ſage race, who firſt aſſay'd the deep,
And wafted merchandize to coaſts unknown.
Theſe too *digeſted firſt the ſtarry choir*;
Their motions mark'd and call'd them by their names (*r*).

" That wonderful art of managing ſilk, and likewiſe of working up cotton, was undoubtedly found out by the Indo-Scuthæ; and from them it was carried to the Seres (*s*).

" To them alſo is attributed the moſt rational and amuſing game called *Cheſs*. We are moreover indebted to them for the uſe of thoſe *cyphers or figures*, commonly termed Arabian: an invention of great conſequence, by which the art of numeration

(*r*) The Iriſh or Iberno-Scythians diſtinguiſh many words of their language, by the Theban and Phenian dialects; bearla Teibe and bearla Pheni: in the latter, they ſay all the Brehon laws are written. We ſhall hereafter give poſitive proof, that the ancient Iriſh gave names to the Conſtellations, and formed the figures of the Celeſtial Globe.

(*s*) Mela and Strabo.

ration has been wonderfully expedited and improved (*t*).

" *When theſe Scuthæ were ejected from Egypt, they retired to many parts, and particularly to the coaſt of Syria, which they occupied under the titles of Belidæ, Cadmians and* PHÆNICES. From hence they went to Hellas, likewiſe to Hetruria and Iberia; and the coaſt of the great Atlantic. Wherever they came they were in every reſpect ſuperior to the natives; and as their ſettlements were made very early, the *annals of each nation begin with their hiſtory*; *and with the hiſtory of their forefathers, which was ingrafted upon it.* They particularly cultivated the *vine*; they introduced *Zuth* or ferment, and taught the compoſition of many liquors (*u*).

(*t*) The game of cheſs was certainly imported from the Eaſt, by the ancient Iriſh, if they were not the inventors of it—this is evident by the Iriſh names of that game being the ſame in Arabic and Perſic. The Perſians ſay it was invented by King Ardesjiri, whence they call it Nersjirm, (Gol. 2345). The Iriſh call it *beart-ruch*, or the game of Ruch or of the Tower, Egyptian *bir*, a game. Ar. رخ *rukh*, the tower at Cheſs. *Beart-nard*, the game of *nard*. Ar. نرد *nard*. P. *nurd*, cheſs. (Gol. Richards). *Taibhle-fichioll*, a cheſs board in Iriſh, is from the P. *pikh*, cheſs.—*Cobhac*, a tribute, victory, triumph, is another name of this game. Ar. كعبة *kubeh*, cheſs. There ſeems to be much confuſion in the Iriſh and the Arabic in the names of this game. Nurd and Kaab, in Arab. ſignify dice; in Chaldee *Nardſhir* is the game of Dice or Backgammon. That the ancient Iriſh uſed the Indian numerals is certain, from MSS. in my own poſſeſſion. See Collect. de Reb. Hib. No. 12. Pl. 2.

(*u*) Hence their leader Brouma, was named Bacchus by the Greeks and Latins. Brumelia a Bruma dicebantur: quo nomine

" The region called Colchis was ſituated at the foot of Mount Caucaſus, upon the Pontus Euxinus: and was one of the moſt ancient colonies of theſe Cuthites or Scuthai. One of the principal cities was called Cuta and Cutaia. Herodotus obſerves many particulars, wherein this people reſembled the Egyptians; *in ſhort*, ſays he, *their whole life and their language had a great reſemblance* (*v*). The Colchians, ſays the Scholiaſt upon Lycophron, are no other than the *Indic Scythæ*. The Scholiaſt upon Pindar, calls them Scythæ. The Scuthæ of Colchis, ſays he, are a colony from Egypt; they are of a dark complexion, they deal in flax, of which they make linen after the manner of the Egyptians (*w*).

" As the land of Chaldea was ſometimes called Sur; ſo there was a Suria on the Pontus which had the name of *Chaldea*; and the people were ſtiled

nomine Romani Bacchum appellabant, (Cœl. Rodiginus). Bro is fire in Iriſh, and Broma ſignifies *ſprung from fire:* hence he was called *Pyrigene*, igne genitus, in the Hymns of Orpheus. The Brouma of the Indians is repreſented with fire in his hand —and Bach or Bac in Iriſh is fire: it ſignifies alſo ebriety. But *Bakè* in Arabic ſignifies immortal, the ſame as *Al-keoom*, the *Comh-dia* of the Iriſh. From this word *Bakè*, the attributes of the Godhead, were probably paid to Brouma. In the Sclavonic *Boga*, ſignifies God, that is the immortal.

(*v*) Herod. l. 2. c. 104. See the Egyptian language collated with the Iriſh or Iberno-Scythian at the end of this Introduction: it is one of the ſtrongeſt proofs of the authenticity and verity of the Iriſh hiſtory.

(*w*) The Iriſh have been ever famous for the manufacture of linen and of woollen cloths. In a former number of the Collectanea we proved the names of every implement uſed in the weaving of linen, to be Oriental.

ſtiled *Chaldeans*. They were the ſame as the Alybes and Chalybes, who were ſituated near Sinope, and extended towards Colchis. They are mentioned by Homer among the allies of the Trojans."

HYPERBOREANS.

"The northern Hyperboreans, who were the ſame as the Cimmerians, were once held in great repute for their knowledge. Anacharſis was of this family, who came into Greece and was much admired for his philoſophy. There was an Hyperborean of great fame called Abaris.

"They were people of the ſame family, who ſettled in Thrace, under the name of Scythæ, Sithones, *Pæonians*, Pierians and Edonians. There muſt have been ſomething myſterious in the term Hyperborean: it muſt have had a latent meaning, which related to the *ſcience* and *religion* of the people ſo called. It did not relate to the North as Herodotus conjectures, for Pythagoras, who had been in Egypt and Chaldea, and who afterwards ſettled at Croton, was by the natives ſtiled the Hyperborean Apollo (*x*). Pindar manifeſtly makes them the ſame as the Atlantians and Amazonians of Afric: for he places them near the iſlands of the Bleſt; he ſpeaks of them, as a divine race."

WESTERN COLONIES.

"The two moſt diſtant colonies of this family weſtward, were upon the Atlantic Ocean: the one in

(*x*) Ælian. Var. Hiſt. L. c. 26.

in Europe to the north; the other oppoſite, at the extreme part of Africa. The country of the latter was Mauritania, whoſe inhabitants were the Atlantic Ethiopians. Thoſe who occupied the provinces of IBERIA and BÆTICA on the other ſide, went under the ſame titles, and preſerved the ſame hiſtories, as thoſe we have mentioned before (*y*)."

OF SCYTHIAN CRUELTY.

"But the noble character of this people was greatly tarniſhed by their cruelty, for which they ſeem to have been infamous in all parts, and this not merely through degeneracy in later times; though they did *fall off from their original merit*; but from *their rites and religion, which had always a tendency to blood.* The Scuthæ upon the Mæotis, and in the Tauric Cherſoneſus, are deſcribed as very inhoſpitable, and all thoſe in their vicinity were of a ſavage caſt and guilty of great barbarity. Strabo, who lived in Pontus, ſpeaks of the nations upon that coaſt, as being given to horrid cuſtoms; ſome of them, he ſays, were ſo brutal, as to feed upon their own ſpecies. Pliny mentions the ſame circumſtance. The SACÆ, Indi, and Indo-Scythæ, were of the ſame family, as the above, and they are repreſented by Mela as indulging in theſe horrid repaſts.

(*y*) And thoſe from Bætica who ſettled in Ireland and Britain, preſerved the ſame hiſtory. In the Vindication we have ſhewn, that their *annals begin with their hiſtory and with the hiſtory of their forefathers*, where they treat of tranſactions done in Meſopotamia, Colchis, &c. Keating and others have ignorantly placed in Ireland.

repaſts. Tertullian gives the ſame account of the Cimmerian Scythæ. The dread that theſe practices cauſed among thoſe, who lived within the verge of danger, has been the reaſon, why the accounts have been exaggerated; yet we may be well aſſured, that there were in general, too good grounds for this imputation of cruelty. And however the great family of which I have been treating, may in other reſpects appear beneficial and ſuperior, *they were in their rites and religion barbarous to the laſt degree.*"

Of the SACÆ.

" We have ſhewn, that one of the moſt conſiderable colonies, which went from Babylonia, was that of the Indi or Sindi: they ſettled between the Indus and Ganges, and one of their principal regions was Cuthaia, or Cathaia. They traded in linen and other commodities, and carried on an extenſive commerce with the provinces of the South.

" A large body of them paſſed inland towards the north, under the name of Sacæ and Sacaians; who ranged very high, and got poſſeſſion of Sogdiana, and the regions upon the Jaxartes. From thence they extended themſelves eaſtward, quite to the Ocean. They were of *Scuthic* race, and repreſented as great archers; and their country was called Sacaia and Cutha (z). The chief city was Sacaſtan, the Sacaſtana of Iſidorus Characenus. Of

(z) Σακαι-τες Σκυθας ὑτω φασι. Stephen. Byzant. Scytharum populi—Perſæ illos Sacas in univerſum adpallevere. Plin. l. 6. c. 18.

Of their inroads weſtward we have taken notice before; for they ſent out large bodies into different parts; and many of the Tartarian nations are deſcended from them. They got poſſeſſion of the upper part of *China*, which they denominated Cathaia: and there is reaſon to think, that *Japan* was in ſome degree peopled by them. Colonies undoubtedly went into this country both from Sacaia, and the Indus.

"The Chineſe were the ancient Sinæ, and Seres; who were ſo famous for their ſilk. There is in Pauſanias a very curious account of this people, and of their manufacture. He then proceeds to give a minute, but inaccurate account of the ſilkworm, and the manner of its ſpinning, which I omit: and concludes with telling us, that the country from whence this commodity comes, is an iſland named *Seria*, which lies in a receſs of the Erythræan Sea. I have been told by ſome, ſays he, that it is not properly the Erythræan Sea, but the river Sera, which incloſes it, and forms an iſland, ſimilar to the Delta in Egypt. In ſhort, ſome inſiſt, that it is not at all bounded by the ſea. They ſay alſo, that there is another iſland called Seria: and thoſe who inhabit this, as well as the iſlands Abaſa, and Sacaia in the neighbourhood, are of the Ethiopian race. Others affirm, that they are of the Scuthic family, with a mixture of the Indic (*a*). The hiſtory is in every part true.

"Wherever

(*a*) Σηρες, εθνος βαρβαρον Σκυθινον. Scholia in Dionys. v. 752. Non dubitum eſt quin a Scythis et Indis originem primam traxerint

" Wherever this great family ſettled, they were ſuperior in ſcience: *and though they degenerated by degrees, and were oftentimes overpowered by a barbarous enemy, which reduced them to a ſtate of obſcurity; yet ſome traces of their original ſuperiority were in moſt places to be found. Thus the Turdetani, one of thoſe Iberian nations upon the great weſtern Ocean, are to the laſt repreſented as a moſt intelligent people. They are well acquainted,* ſays Strabo, *with grammar, and have many written records of high antiquity. They have alſo large collections of poetry; and even their laws are deſcribed in verſe, which, they ſay, are of ſix thouſand years ſtanding* (*b*). Though their laws and annals may have fallen far ſhort of that date, yet they were undoubtedly very curious, and we muſt neceſſarily lament the want of curioſity in the Romans, who have not tranſmitted to us the leaſt ſample of theſe valuable remains. In Tatianus Aſſyrius, and more eſpecially in Clemens of Alexandria, we have an account of thoſe perſons, who were ſuppoſed to have bleſt the world with

rint *Sinenſes:* ſed incrementum, cultum, literas, artes, ex Egypto et Phœniciâ accepiſſe videntur. (Hornius p. 233.) Chon apud Egyptios Hercules; in Sina *Chon-fulus*, vel *Con-ful* literarum & artium inventor. (Hornius p. 238). Conn-faola, was the firſt author of grammar with the ancient Iriſh; others ſay, Sóm, (i. e. Hercules) was the firſt author of grammar, and the inventor of letters; and Chann-faola, republiſhed his writings. See ch. 1.

(*b*) The Turdetani are placed by Strabo and by Ptolemy between the rivers Anas and Bætis, exactly where the Scoti are ſituated by Oroſius. They extended themſelves acroſs the country to Cantabria. See Alfred's map of Oroſius, in Forſter's Voyages in the North, 4to. London, 1786.

with ſome invention: and upon examination, almoſt all of them will be found to have been of Cuthite or Scythian original.

"When theſe colonies came in aftertimes to be degenerated, there were ſtill ſome remains of their original ſenſe and ingenuity here and there to be found. This was to be obſerved in the people of Bætica, as I have ſhewn from Strabo: and in the character of Cotys King of Thrace. The like is taken notice of by Curtius in ſpeaking of the Pontic Scythæ. Scythis non, ut cæteris barbaris, rudis & inconditus ſenſus eſt: Quidam eorum ſapientiam capere dicuntur, quantumcunque gens capit ſemper armata (*c*). And the poet Chærilus has given a curious hiſtory of the Sacæan Scythæ, of whoſe anceſtry he ſpeaks with great honour, when he is deſcribing the expedition of Alexander the Great.

Next march'd the Sacæ, fond of paſt'ral life,
Sprung from the Scythic Nomades, who liv'd
Amid the plains of Aſia, rich in grain.
They from the ſhepherd race deriv'd their ſource,
Thoſe ſhepherds, who in ancient times were deem'd
The juſteſt of mankind (*d*).

Yet we find, that the Sacæ by ſome have been repreſented as Cannibals: from whence we may perceive, that people of the ſame family often differed from one another."

It

(*c*) L. 7. c. 8.
(*d*) Apud Strabonem, l. 7. p. 464.

It is univerſally allowed, and Iriſh hiſtory, ſupported by the authorities of many Spaniſh authors, confirms, that Ireland and the adjacent iſles were colonized by the Scoti of Spain. Oroſius places the Scoti of Spain between the Anas and Bætis Rivers, where Mr. Bryant has brought the Oriental Scuthæ, and where Ptolemy places the Turdetani, the only lettered people of Spain. Ortelius places the Scoti in Cantabria, at leaſt from thence he brings them to Ireland. Scoti, quorum Oroſius, Claudianus, & Ammianus inter Latinos ſcriptores meminere, Britanniæ inſulæ ſeptentrionales populi, qui ex Hiſpaniæ Cantabria oriundi, atque inde in Hiberniam migrantes, tandem in Scotiâ ſedem fixere. Ortelius.

EXTRACTS

From an Enquiry into the Origin and Progreſs of the Arts and Sciences of Greece, by Monſieur D'Ancarville.

" This author proves from hiſtory, that a great Scythian Empire did exiſt with the Aſſyrian, if not before it — that theſe Scythians extended their conqueſts to the Nile, and returning from Egypt, employed fifteen years in conquering Aſia, which they laid under tribute; and that they held this conqueſt, and tribute, for the ſpace of 1500 years; till Ninus the Aſſyrian king, found means to relieve his country from that impoſt. " Horum (Scythiæ regum) magno poſt tempore progenies virtute & belli artibus inſignis, regiones ultra Tanaim uſque ad Thraciam ſubjecit. Verſis deinde ad alteram partem armis, ad Nilum Ægypti pervenere: redactiſque in poteſtatem quæ intermediæ erant gentibus, uſque ad *Orientem Oceanum*, & Caſpium

Caſpium mare, paludemque Meotidem imperium protenderunt." Diod. Sicul. Bibl. l. 2. "Scythes ab Ægypto paludes prohibuere, inde reverſi Aſiam perdomitam vectigalem fecere. Quindecim annis pacandæ Aſis immorati, uxorum flagitatione revocantur. Juſtin, l. 2. ſ. 3. He then proves from Dionyſius Perieg. and his cotemporaries Trogus Pompeius and Diodorus, that by the *Oriental Ocean*, is meant the Indian Sea, where Dionyſius places a colony of Scythians.

"Such an army as the Scythians employed in theſe conqueſts, laying a country under tribute for more than a thouſand leagues, implies, ſays our author, that the Scythians, muſt have had money, and the knowledge of arithmetical figures; and accordingly we find *Hyginus*, gives the invention of money to the Scythians. Indus rex in Scythiâ argentum primus invenit, quod Erichthonius Athenas primum attulit. (Fab. 274). Argentum invenit Erichthonius Athenienſis: ut alii Æacus. (Plin.)—By the word Argentum, both theſe authors mean *money*, for the expreſſion *invenit*, is always uſed by Pliny in particular, to ſignify the firſt diſcovery of an art. It can be proved from hiſtory that Scythian money was in uſe before this period, and that it was in the reign of Amphictyon, that Erichthonius went into Scythia and learnt that art. Amphictyon was grandſon of Deucalion who was a Scythian, and hence the connexion.

"The Scythians having at different times, very remote, poſſeſſed various parts of Aſia, their colonies

nies having frequently changed their names, many loſt the remembrance of their origin. Maſters of all the countries ſituated between Caucaſus and Egypt, they extended to the Eaſtern Ocean, on the borders of which are ſituated the *Chineſe*; and Japan is the greateſt iſland on its coaſts.

" Scythopolis in Paleſtine was alſo called Scythica Nyſſa (*f*); it is ſaid to have been ſo named from the death of a nurſe of Bacchus, who it was thought was born at Nyſſa in Arabia. There was alſo a Nyſſa in Caucaſus: that of Arabia was on the confines of Egypt, from whence came the Scythians—it appears therefore that the Scythæ gave this name of Nyſſa, to thoſe countries where they reſted, and left the uſe of money with whatever people they conquered. This may be proved, by the tributes they impoſed before the reign of Ninus; for thoſe diſtant nations that could not furniſh *tribute in kind*, were obliged to pay in money:—the reſemblance of the forms of the ancient coins of the Arabs, Japaneſe, Chineſe and Greeks, probably was given them by the Scythians.

" Money was in uſe in Arabia, when the book of Job was written, of which Moſes is ſuppoſed to

(*f*) Stephen. Byzant. Scythopolis, Palæſtinæ urbs, vel Nyſſa Cœlo-Syriæ Scytharum urbs. The author conjectures that Nyſſa in the Scythian language muſt have ſignified a boundary, or utmoſt limits, and that theſe cities were ſo called by the Scythians to mark the extremities or bounds of their conqueſts. *Neas* in Iriſh and *Nuſh* in Arabic, have that ſignification.

to have been the tranſlator; for in Job, mention is made of a ſpecies of money, called *Keſitah*. The feminine termination of this word in Hebrew, according to Bochart, implies a female lamb; but he clearly ſhews it was a piece of money ſo called. In the time of R. Akiba, the Africans preſerved this name for a coin. Cum per Africam peregrinarer, Obolum vocabant *Keſitam* (*g*). The name being the ſame, proves the identity of the *Keſita* of the ancients; and its form marking the identity with the *Larin* of the Arabs, proves that coin to have exiſted in the time of Job, and even of Jacob: above three centuries prior to Erichthonius, having given it to the Greeks, who aſſuredly could not have communicated either with the Iſraelites or Arabs.

"The invention of coin, or the ſort of money diſcovered by King Indus in Scythia, muſt therefore have been prior to the Scythian conqueſt of Aſia, and 1500 years before the reign of Ninus, the beginning of which is commonly placed 2110 years before the Chriſtian Æra; conſequently the Scythian money was current in Aſia 3610 years before the birth of Chriſt.

Before we proceed with this author, we muſt here remark, that the Hiberno-Scythian or Iriſh name for money is *keeſh*, *keeſda*, or *keeſhta*, and in Perſic كيسه *keeſeh*, and لكش *lekaſh*. The Iriſh word, I think, is derived from *ceas* or *keas*, ore, refined ore, or metal: whence *Co-Keas*, or the mountain Caucaſus, remarkable for its mines. The famous

(*g*) Bochart. Hierozic. v. 2. c. 43. p. 432. l. 20.

famous iron mines in Armenia, are called *el-Kuſes* by the Arabs at this day. The Chaldee קשטה *keſita* in Job, was undoubtedly the Scythian name for refined ore, *i. e.* money, and, as Bochart obſerves, had no reference to lamb or kid.

" The date to which this enquiry carries us back, of the exiſtence of money, precedes the inſtitution of an aſtronomical period of the Perſians, by four centuries only; and at the period here mentioned, the Perſian kings were tributary to the Scythians: that period commences 3209 years before the Chriſtian Æra (*b*). Aſtronomy was almoſt as early known to the Chineſe, who preſerve the uſe of the obolar coin invented by the Scythian Indus, to this day.

" Herodotus tells us, that when Scolotis or Scythes was preſented with a bow, by his father; he alſo gave him a girdle, with a claſp, ornamented with a vaſe or phiala of gold (*i*).

" This hiſtorical fact, preſerved by ſo many Scythian nations, by people ſo very remote from each other, as ſome of them were, confirms the truth of the tradition. It is a demonſtration, that, before the time of Scythes, his countrymen were expert in the caſting and working of metals, and many other arts dependent thereon — hiſtory does not furniſh another example of this kind, at that period. The diſcoveries lately made by Monſ. Pallas, of golden

(*b*) Hiſt. de l'Aſtron. Anc. par M. Bailly, p. 355.
(*i*) L. 4. c. 10.

golden ornaments, utenſils, and ſymbolical figures; in thoſe countries formerly inhabited by the Scythians, corroborates the aſſertion of Herodotus. With theſe phiala they made their libations to their gods. Xerxes uſed one, when he made his libation to the god of the waters, caſting it into his boſom at the concluſion of the ceremony.

" The ſerpent, the repreſentative of the *Generative Being*, was a remarkable ſymbol of the Scythians. Hence the ſtory of Scythes being begotten by a god on the body of a woman, half human, half ſerpent. This emblem they carried with them into China and Japan; hence thoſe monſtrous figures of dragons and ſerpents, we ſee on the Chineſe paintings and on their edifices—hence the Chineſe ſtory of *Fo-hi* and *Fo-ki*, their firſt founder, prince and legiſlator, having been half human, half ſerpent.

The word IHEUHE or IEHOVA, according to Rabbi Moſes, has this very ſignification. Attende nomen quatuor literarum, prout ejus eſt ſcriptio, ſic enim Hebraica litera ſcribitur יהוה Jehova vel Jheuhe, ipſum *Deum generantem* ſignificare. Moy. Egypt. in Arc. Revel. And this was the *Kerim-karte* of the Hindi, Perſians and Arabs, and the *Crom-cruaith*, or God Creator of the Iriſh. In the Hindoſtan language *me-kartàe*, facio, I make; in Iriſh *kearde-me* or *keardam*. Pers. *kurdé*; factor חרד charad in Chaldee, occupatus fuit. *Keram*, Arabicè; eſt ille in quo concurrunt omnes ſpecies bonitatis & nobilitatis & virtutum. Opponitur *Laem* quod denotat, genere ignobilem, animo ſordidum & avarum. *Ceram* vel *keram*, proſapia & animo generoſus, nobilis, honorabilis, virtute præſtans, munificus, liberalis: atque hâc præcipuè ſignificatione in communi loquendi uſu occurrit, quod nihil æquè honorem

norem conciliet ac munificentia. Eſt & *ex epithetis quæ Deo attribuere ſolent* & tum valet benignum, beneficum, largitorem, ab eodem Themate ſortita eſt *vitis* appellatione Carm (uti Hebræis כרם Carim, Vinea) ideo dictum volunt (inquit Ebnól Athir) quia vinum inde natum, excitat ad liberalitatem & præſtantes actiones. (Pocock in Carmen Tograi, p. 105). *Comh-dia*, another Iriſh name for God, ſignifying the immortal God, is an Arabic epithet of the Godhead. *Keiyam*, eternal, immortal; *Al-keoom*, God.——Richardſon, Gol.

" In memory of their common origin all Scythian nations bore the ſerpent as their enſign armorial. Signa Scythica ſunt dracones, conveniente longitudine pendentes ex contis. Arrian. in Pr. Tact. p. 80. from whom we learn the Romans borrowed it, and gave the name of *Draconarius*, to the ſtandard bearer (*k*). Of this name we have formed *dragoon*, ſignifying a ſoldier who fights on horſeback, or on foot, after the manner of the Scythians.

N. B. The enſign armorial of the ancient Iriſh was a ſerpent twiſted round a ſtaff. See Vindication of the Hiſt. of Ireland.

" The Sacæ or Scythians were a wiſe and politic people; having conquered Aſia, they impoſed a tribute, ſo light, that it was rather an acknowledgment of their conqueſt, than an impoſt. Aſia was then a fief depending on Scythia: It was the firſt ſtate governed by this kind of conſtitution, and here may be diſcovered the origin of the FEUDAL SYSTEM, brought into Europe, by the deſcendants of theſe very Sacæ.

(*k*) Viget. 2. 7. Ammian. 16. 30.

By the nomenclator, hereunto annexed, of the law Terms, uſed by the ancient Iriſh, the reader may ſatisfy himſelf that Monſieur D'Ancarville is probably in the right. For the terms uſed for *feud*, and every other word appertaining thereto, are Arabic, or Chaldæan; but chiefly the firſt.

" From theſe Sacæ are deſcended the Japaneſe. They ſtill preſerve the name in *Sakai*, one of their principal cities. The towns *Nang-ſaki*, *Amanga-ſaki*, mark the origin of this nation: as do the names of many mountains, rivers, provinces, &c. (*l*).

" The Sacæ were the inventors of arms and military dreſs. The ſhort ſword called *ſabs* by the Saxons, ſignifies the ſword of the Sacæ: as with us, *baionete* and *piſtolet*, denote the ſpecies of arms invented at Baionne and Piſtoia. The Sacæ, by ſome called Sagæ, being the inventors of religious emblems, and the firſt that offered horſes in ſacrifice, gave birth to the words *ſacrum*, *ſacrificium*, *ſaccrdos*. Hence the Greek Σάγη, whence Σάγμα, the ſhield, and the bag to carry it in,—hence alſo Σάγος, Sagum, the name of a military dreſs with many nations—hence Sagitta, a dart, an arrow; hence Scuthæ, archers;—Scythes—qui primus arcus, ſagittarumque uſum inveniſſe dicitur. (Plin).

" If as warriors the Sacæ invented arms and military dreſs, ſo as ſhepherds, at their leiſure, they were the authors of muſic and of muſical inſtruments:

(*l*) See Scheuchzer's hiſtory of Japan, and Vindication of Iriſh Hiſt. p. 524.

ſtruments: the Σαμβυκη of the Greeks derives its name from them (*m*).

" But theſe Sacæ when they left Armenia, ſeem to have changed the mildneſs of their ancient manners; they were no longer the upright and juſt people ſo celebrated by the poet Choerilus: they now imitated the Treres and Cimmerians, who in the time of Midas, towards the 21ſt Olympiad, ravaged Aſia. Theſe people, of the ſame origin with the Sacæ, were the Scythæ of the branch of Agathyrſus. Theſe Sacæ, following their example, deſcended from Armenia into Cappadocia, and ſeized upon that part of Pontus, neareſt to the Euxine ſea (*n*). Here they armed veſſels, and became pirates as their neighbours had done before.

" Our author then proceeds to ſhew, and clearly proves, that the mythology of the Egyptians, Bramins, Chineſe, Japaneſe, and all other Oriental nations, had that of the Sacæ as their baſis."

To theſe authorities of the Armenian origin of the ancient *Scoti* of Spain, who peopled theſe weſtern iſlands, we will add the teſtimony of our own chronicles.

(*m*) And probably the Sacca-buche or Sackbut of the old Spaniards: to which we may add the *Clar-Seac*, or harp of the ancient Iriſh. Clar is a board and may ſignify the ſounding board; unleſs we derive it from *Ceol*, muſic; Ceol-ar-Sacæ, the muſic according to the Sacæ—from חלי cheli, dulcis.—Quare vocarunt Chaldæi tibiam Chelil; quia *Cheli* dulcis erat ſonus ejus. (Buxt) —hence alſo we have in Iriſh *Ceilier*, the ſinging of birds.

(*n*) Strabo Geog. L. 11. p. 511.

The Saxons, well acquainted with the people they had ſubdued, aſſert in their chronicle, *that the firſt ſettlers of Britain, came from* ARMENIA; *and that they ſeated themſelves in the ſouth-weſt of Britain.* The ſame Chronicle ſpeaks of Ireland *as ſettled by the* SCOTI, *about the ſame time.* It next records *the arrival of the South-Scythians by ſea alſo,* IN LONG SHIPS, *whom the Armenian Scythians would not ſuffer to land, and they then went to the Scoti in Ireland, who alſo declined receiving them, but adviſed their ſettling in Scotland, which they did, and afterwards the Scoti of Ireland intermarried with them, governed them, and gave the name to Scotland.* In all this account, the chronicle ſays not a word of any peopling from the continent of Europe, but ſays afterwards, that the *Bolgæ* and other tribes from Europe came by force, and ſettled on many parts of the ſea coaſt, and it was theſe tribes who firſt gave Julius Cæſar intelligence of this iſland; but it alſo ſays expreſsly, that *they* came from the continent, and were not what they (the Saxons) eſteemed Aborigines.

It was with theſe Armenians, that the Phœnicians came and traded for tin, and we have at this day many places of Phœnician origin in their names, both in Devon and Cornwall. And in the ſouth-weſt of Devonſhire, there is ſtill a river called *Armine*, and the town and hundred is called Armine-ton to this day (*o*). So likewiſe there was the Scotium Mons in Armenia.

If

(*o*) Letter from Sir Geo. Yonge to the author.

If none of theſe authorities had exiſted, the language, and the mythology of the ancient Iriſh, would ſufficiently prove, that they deſcended from thoſe Armenian Scythians, who conquered Egypt, and afterwards ſettled in Bætica in Spain, under the name of *Scoti*, and from thence came to Ireland and to Britain.

Le langue d'une nation eſt toujours le plus reconnoiſable de ſes monumens : par elle on apprend ſes antiquitez, on decouvre ſon origine (*p*).

This was the opinion of that learned linguiſt, and great hiſtorian, Monſieur Fourmont.

Father Georgi, during his reſidence in Thibet, finding their mythology was Egyptian, and that the Thibetans were deſcended from the Southern Scythæ, accounts for it in this manner. " Scythæ in ſacris Egyptiorum inſtructi ab exercitu Ramſis, qui jam annos ante Seſoſtrim circiter centum, Libya, Ethiopia, Medis, Perſis, Bactris & Scythis potitus dicitur—but leſt objection ſhould be made to this aſſertion, he adds—*fuerunt Colchi Scythæ, Egyptiorum coloni* (*q*).

Deities common to the Egyptians and to the ancient Iriſh or Iberno-Scythi.

There was no deity better known to the Iriſh than *Thoth*, the ſuppoſed author of letters, geometry, arithmetic, &c.—The ancient kalendar of the

(*p*) Mem. de litterat. T. 7. p. 497.
(*q*) Alphabetum Tibetanorum, p. 38.

the Iriſh, marks two feſtivals in the year to this deity. One in May and one in Harveſt. *Dia Tait an foghmir*, *i. e.* Tots day in Harveſt, known at this day in many parts, by the common people, by the name of *La Saoire Taite*, the feſtival day of Thoth. The harveſt in this country is in Auguſt and September, correſponding with the Egyptian month *Thoth*, which begun on the 29th day of Auguſt, and contained 30 days (*r*). The Iriſh word *ſaoire* for a feſtival, was imported with the deity: *Sai* and *Saire*, in Egyptian, ſignifies *feſtum*, *gaudium*, *feſtivitas* (*s*), hence alſo, the Iriſh word *feire*, a feaſt, tranſlated a meal, by the Iriſh Lexiconiſts. The other feaſt of Thoth, was in *ceatain*, that is May; and in this month the Greeks and Romans had a tradition that *Mercury* was born (*t*). Thoth, Tath, or Tait, was a name well known in Iriſh hiſtory. When the Egyptians expelled the Scoti from Egypt, *Sru*, with his Scythian colony, ſailed from the Nile to Crete, and the fifth generation from Sru, was Tait (*u*). In the firſt chapter we ſhall prove that the Egyptian Thoth was the Fenius Fearſad of the ancient Iriſh.

Be-baiſte, the goddeſs of moiſture: the Moon. *eas* and *eaſc* the ſame, both words ſignify moiſture, humidity.

(*r*) Kircher's tables at the end of the Egyptian-Arabic Nomenclator.

(*s*) Kircher, Woide.

(*t*) Martial.

(*u*) Mac Curtin's Antiquities of Ireland, p. 20.

humidity. *Batha* or *Butha*, moiſture, another name for the moon. *Buta-fann*, the temple of Buta, ſtood in the county of Cork, now Buttavant. *Eac* or *Eag*, another name of this planet. Secundum Ægyptios, Luna paſcebatur aqua paluſtri, & et ſic paſta omnia nutrit & fovet: credebatur mater roris.—Si quid rectè judico, *Iſis* ſive Luna, quando nova apparebat, a ſacerdotibus Egyptiorum dicebatur *Bubaſtis*; ubi verò lucis plenitudinem aſſecuta fuiſſet, *Buti* nomine celebrabatur (*w*).

Taiſe, moiſture, rain, hence *taſhtor* of the Perſians, the angel who preſided over rain: hence in Iriſh and Phœnician *Baal-tis*, the goddeſs of moiſture; the moon. *Rè*, the moon, ירח *irahh*, Luna, quæ רוה rauah, *refrigeret* terræ naſcentia, æſtu, diuturno labefactata. This is the Hebrew name of the moon, and has the ſame ſignification.

Neith dia catha agus *Neamas* a bhean ſan. Neith the god of war, and Neamas his goddeſs. Nath, wiſdom, the goddeſs of wiſdom.

Neitha, magnum Ægyptiorum & antiquiſſimum numen: Græci eam non interpretantur Venerem, ſed Minervam.—Nemeſis Ægyptiorum Numen (*x*).

Suiridh, Venus, a lover, a ſweetheart. *Sourodh* vel *Souroth*, domina amoris, et cum articulo Tſouroth, undè Aſtaroth, quod Theſaurus noſter, Ægypto-Arabicus, Venerem interpretat; eſt vox Ægyptiaca (*y*).

Sois,

(*w*) Jablonſky, Pantheon Ægypt. (*x*) Id.
(*y*) Nomenclatura Egypto-Arabica.

Sois, i. e. Nath. Omniſcience, the God of wiſdom. *Sais,* urbs Egypti ſacra Neithæ vel Minervæ. The Greeks here confounded Nath with Neith, and made Minerva preſide over war and ſcience.

Onn, Ong, fire, the ſun. *An* the ſun: trogh-ain, the riſing of the ſun. Gri-an, the ſun.

On urbs Egypti antiquiſſima, ſolem ſignificat vel urbem ſoli dicatam. Græci eam appellant Heliopolim, (Jablonſky). *On* Egyptiorum lingua dici ſolem (Cyrillus Alex.) In the dialect of upper Egypt, ſuppoſed to be the moſt ancient, it is pronounced *oein.* It is the Arabic ان An. In Geneſis xli. 45, it is written אן An, but pointed to be read On.

Sam, the ſun, it was alſo a name of Hercules, who was alſo called *Seona*, to whom they ſacrificed for plentiful crops the enſuing year (z), hence *Seona-Saobha* or Hercules's pictures, with which the prieſts uſed to predict in Pagan times, צבע Saba, pictura, pictum, coloravit.

Soma, Hercules, learning, eloquence. *Soma, i. e.* faibhreas ealadhna (Vet. Gloſ. Hib.) that is, *Soma* ſignifies the eſſence of ſcience or wiſdom. Somou or dſomou has the ſame meaning in Egyptian; whence in Exod. 1. v. 10. the Coptic has *maren-*

(z) See Collectanea de Reb. Hib. No. 12, deſcribing the ſacrifice to Sheona for a plentiful crop, ΧΩΝ vel Chon, dicunt Herculem, lingua Egyptiorum *Chon* vocari—fruges ad maturitatem debitam perducentem, (Paſſerus. Jablonſky) Chon apud Ægyptios Hercules, quanquam Seldenus dubitet. In Sina *Con-ful* literarum & artium inventor. (Hornius, p. 238.)

maren-dſomou, circumſcribamus illos, let us deal *wiſely* with them—hence with the Egyptian article Ou, Oudſom or Oughiom, was the name of Hercules. The letter *Giangia* being the firſt in the word Gjom or Dſom, is ſome times pronounced as S, DS. DTS. and ſometimes as G. as in the Egyptian *giom* a book, is evidently from the Chaldee גומא goma, a bull-ruſh, becauſe on the leaf of that ſhrub they formerly wrote. In like manner Jablonſky derives the Greek *Gigon*, another name of Hercules, from the Egyptian Che-ghiom, or ghom, written alſo with the letter Giangia. Γιγω, Pataceus; quidam vero volunt ſic dici Ægyptiorum Herculem: this is a proof that the word was pronounced dſom, ghjom, and gom: whence the Iriſh Ogam, Hercules. Jablonſky derives the name from dſom, or ghjom, *i. e.* virtus, robur, potentia. The Iriſh derive it from gum, or gumh, wiſdom: The Tibetans write the word *giam*, *i. e.* ſapientia. *Giam-jang*, Deus ſapientiæ (*a*). The Iriſh *gum*, or gumh, wiſdom, is preſerved in the vulgar Engliſh *gumſhin:* as you have no *gumſhin*, *i. e.* no wiſdom. The Arabic *guman*, cogitatio, is not very foreign to both. However we ſhall find in the following chapter, that the Iriſh called Hercules both Ogam, and Som. Som, Sem, et Chom Ægyptii vocarunt ſuum Herculem. (Jablonſky.) Eſt ab Hercule Græcorum plane diverſus, et Hercule

(*a*) Alphabet-Tibetanum, p. 280. Hervas Vocabul. Polyglott.

Hercule Græcorum multo antiquior ab ipſis Græcis agnoſcitur. (*id.*) Secundum Egyptios in ſole poſitus: erat ſymbolum temporis, aut potius Solis, qui tempus efficit. (*id.*)—hence in Iriſh, *Sam*, the Sun. But *Soma* in Iriſh, ſignifies wiſdom, ſcience: Hence *Sopar Soma*, *i. e. Tobar eolais*, that is, ſopar ſoma implies the fountain of knowledge. The well of Soma. In Arabic Zema ſagacious, wiſe, prudent. Zem or Zem-Zem is the name of a famous well in Mecca—זמם zamim, cogitavit, cogitatio—hence the Iriſh compound *faol-ſom*, a philoſopher, *i. e.* learned as Som—he was the *Conn-ful* of the Chineſe, and the *Ceann-faola* of the ancient Iriſh; the head of all ſcience. See the note preceding. Auſonius tells us that the Egyptians called the ſun Oſiris, but in the iſland of Ogygia, they named that planet *Bacchus* (*b*). Now boch, bocht, bach, bachan, buac, bagh, are obſolete words in Iriſh, ſignifying fire, heat, the ſun. Crios-bocht, or the belt, circle or girdle of Bocht (the ſun) is an Iriſh name of the Zodiac. When the Perſians conquered Armenia, the mountain on which they lighted the perpetual fire was called *Bagh-aven*, from Bagh the Sun and aven a mountain (*c*). Hence the firſt chriſtian miſſionaries into thoſe countries, where the Sun was worſhipped, named the fire worſhippers *Baganach* and Paganach, whence the word Pagan (*d*).

Dira-

(*b*) Epigr. 30.

(*c*) Moſes Choronenſis, l. 2. c. 74.

(*d*) No Eaſtern nation were greater devotees to the worſhip of

Dira-t'on que les *Irlandois* ont emprunté des Romains les mots qui leur ſont communs avec eux, lorſque ces mots ſe retrouvent dans les langues de la haute Aſie, dans le Perſan le plus anciens et aux Indes? Le prétendre ce ſeroit montrer le dévouement le plus abſurde pour des ſyſtemes dénués de tout fondement; ce ſeroit ſe refuſer á toute lumiere á toute raiſon. Theſe are the words of Monſieur Gebelin, (*e*) allowed to be one of the moſt learned men of this age.

If an affinity of language ſhall be admitted as a criterion of the truth of the Iriſh hiſtory, and of the ancient Iriſh being deſcended from thoſe Scythians who had conquered Egypt, and thither carried their language, arts and ſciences; there cannot be a ſtronger proof than the following liſt of words common to both; it is the opinion of all learned men, that ſuch a proof ſhould be admitted with ſtrong evidence.

The Egyptian language is certainly one of the moſt ancient in the world, and in all probability an original or mother tongue, formed at the confuſion of Babel—it is in a great meaſure preſerved to our times in the preſent Coptic; its ſtructure and conſtitution, differ ſo widely from all the Oriental

of the Sun, and of fire as its emblem, than the ancient Iriſh. National cuſtoms prevail in all countries, but it is extraordinary, that the Eaſtern reſpect for fire, ſhould continue ſo long after the eſtabliſhment of Chriſtianity, as it does in Ireland: at this day, the female peaſants never light a fire, or even a candle, without croſſing themſelves, and ſaying a ſhort prayer.

(*e*) Origine du language, p. 312.

Oriental and European languages, that it is impoſſible to conceive it derived from any of them (*f*).

Theſe words are taken from the Nomenclatura Egypto-Arabica, publiſhed by Kircher, and from the Coptic Lexicon of the learned Dr. Woide.

Egyptiacè. *Lat.*	Hibernicè.
ath, partic. neg.	ath, ut in ath-rioghadh
aiai, *adauctio*	ai
al, *lapis*	ail
amoi, *utinam*	mai liom, *apud me*
amre, *princeps*	amir
amre, *piſtor*	amra
an, *partic. neg.*	an
ani, *pulchritudo*	an
anoni, *luxuria*	ana
aoun, *res moleſta*	onn
aouo, *pignus*	urra
aouon, *aperire*	uinneog, *parva apertio. feneſtra*
areh, *ſervus*	aire
areghj, *terminus*	earrach
aghjan, *ſine*	gan
ariki, *querela*	aireac
aſo, *indulgentia*	eas boloid, *indulgentia, abſolutio*
as ebol, *indulgere*	
ad, *præpos. neg.*	ead
bol, *ſolutio*	eaſboloid, *abſolutio*
bol ebol, *mitigare*	

bán

(*f*) Univ. Hiſt. v. 1. p. 512.

Egyp. *Lat.*	Hib.
bàn, *fœdus*	bann
bóts, *bellum*	buathas, *victoria*
ouoi, *perſona*	aoi
adooui, *mane*	ar doi
aſh, *crucifigere*	aiſh, *punitio*
aſhai, *multitudo*	eis
aſhi, *pendere*	ais
baki, *urbs*	bocan, *domus*
	boctain, *ædificium*
bari, *navicula*	baris
baſhi, *vacca*	bois-ceil, *vacca ſylveſtris*, *Ceile*, *ſylva*
beſnid, *ærarius*	bés, *pecunia æraria*
bél, *aqua*	bial
bel-ebol, *liqueſcere*	
béſh, *nudus*	buas
bir, *ſporta*	barr, bearra, beart
bighji, *naufragium*	bach, long-bach, long, navis
bok, *ſervus*	beac, buacal
boki, *ancilla*	beac-arna
gallou, *veſpertilio*	gallun, *paſſer*
ebol, *tam ſeorſim*	ar abol
eioul, *cervus*	ail
emi, *ſcientia*, *cognitio*	eamh, eamhainſi
mok mek, *ſtudium*	eamanmaca, *ſchola*, *collegium*
dod, *manus*	dod
erous, *reſponſio*	ar, *reſpondit*
dom, *adhærere*	dom-lac, *i. e.* baine claba, *lac coagulatum*

erfei,

Egyp.	*Lat.*	Hib.
erfei,	*templum*	aifrion, Ch. אפריון *aphrion*
erto,	*cubitus*	ortog, *pollux, parvus cubitus*
erſhon,	*veſtis*	earaſaid
eſie,	*elati, ſuperbi*	eas, eaſlabra, *verba ſuperba*
eimine, meine,	*ſignum*	mionn, *ſignum, littera*
ermeine,	*ſignare*	tiomna, *teſtamentum*
timeini,	*oſtendere*	tiomana, *tradere*
eida,	*paſcha*	iod, an-iod, an, partic.
ephleou,	*vanitas*	feilios
enouoi,	*currus*	naoi, *navis*
eſho,	*ſupra*	uas, *os*
ehrei,	*ſupra*	ar
tiehrei,	*nobilis, protector*	tria
eghjeou,	*navis*	uige, uigh-inge, *claſſis*
thaibes,	*victoria*	taibh, taibh real, *laurus victoriæ*
thal,	*collis*	tul
thelel,	*occidis*	teal-mac, *paricidus*
thas,	*ſimilitudo*	tais
thoud,	*turbam cogere*	tuidme, *turba, conſpiratio*
thou,	*ventus*	tua, *boreas*, doi, *ventus*
thoud,	*congregare*	teide, *congregatio, nundinæ mercatorum*
thod,	*vinum aqua mixtum, miſcere*	toide, *aqua vitæ, aqua mixta, Anglicè* toddy, toid doid, *prædiolium commixtum*, a joint farm
thos,	*finis, terminus*	tus
thems,	*ſepelire*	teim, *mors*

iten,

Egyp. *Lat.*	Hib.
iten, *terra*	ith
ibi, *ſitire*	ibh, *potus*
ioh, ioch, *luna*	eag
iot, *hordeum*	ith, *triticum*
piich, *dæmon*	pocan
KADMIS, *morus Egyptiaca*	*unde Cadmus*
KALDAS, *ſanctitas*	keildei, ceildei *ſanctus*
kame, *niger*	cama
kelghje, *angulus*	kealg
kadhed, *prudens*	keadfaoi, *prudentia*
kas, *frangere*	keas
kat, *intellectus*	keacht, *intelligentia*
kel kil, *tintinabulum*	keol, keolin
loghj, *ceſſare*	leig
ma, *da*, *date*	mai, mai dhuin, *da nobis*
met, *negativa*	mith
maniak-eſpe, *torques*	muinke
mokh, *afflictio*	muc
nebi, *natare* / neph, *nauta*	naoib, *navis*
néb, *dominus*	naobh, naomh
'ntoms, *baptizas*	tomam, *baptizare*
pi-mounhou, *regio, pi eſt Art.*	muhan, *ut* deas-muhan, *regio auſtralis*. Deſmond. tua muhan, *regio borealis*. Thomond. oir muhan, *regio orientalis*. Ormond. iar muhan, *regio occidentalis*
las, pilas, *lingua*	lis

chukon,

Egyp. *Lat.*	Hib.
chukon, *natura*	caichne, caine
ooch, *luna, domina maris*	eag
ke, *etiam*	keo
lemne, *portus maritimus*	Luimneach, *vel Limerick, portus maritimus* in Hibernia, *i. e.* Laimri-oike, *juxta aquam (urbs) vel regio juxta aquam* (*g*).
tomi, *villa*	tuam
rouchi, *nox, veſper*	reagh, *nox*
ſobi, eſobi, *ſancti*	eaſcob, *epiſcopus*. Sob-ſgéul *hiſtoria ſancta, novum teſtamentum*, ſgéul *hiſtoria*
nead, *regio a quo ventus ſpirat*	neid, *ventus*
niphoui, *cælum*	neamh. *Tibetanicè*, neam
niat, *intelligentia*	nath, *ſcientia*
os, *multus*	os
oeiſh, *tempus*	aos
nout, *Deus*	nodh, *ſupremus, nobiliſſimus*
oueb, *ſaccrdos*, eſoueb *idem*	eaſcob, *epiſcopus*
ouro, *rex*	aire, *princeps*, Arab. har
ouoini, *cithara*	aine
outouet, *viriditas*	uatat, uathath
ohi, *grex*	aoi, *grex*, aoire, *paſtor*
rako, *adſcribere*	racam, *ſcribere*
ran, *placere*	roinim

rad,

(*g*) Lamon, lomon, lomne, lemne, are original words for a large body of water.

Egyp. *Lat.*	Iriſh.
rad, t'rad, *pes*	troid
raſh, *metiri*	reis, *ſpathalma*
reim, *indigena, incola*	reim oilerac, *indigena*
remnakat, *intellectu, præditus*	reimnacht
res, *auſter*	reis, *ſeptentrio*
re, *Sol*	rè, *Luna*
red, rod, *oriri*	rad, horizon, rad a dearglus, Aurora, *i. e. oriens luminis rubicundi*
re, *facere*	re, *factus*
red, idea, ſpecies	reit
ribe, *linter nauticus*	rab, *remus*
rokh, *incendium*	rog, *pyrus*
ſabe, *ſapiens*, ſbo, *doctrina*	ſoib
ſai, *plenitudo*	ſai
ſad, *projicere*	ſaidoir, *projector ſagittarum*
ſack, *ſcriba*, ſachnbad, *hierophantis*	ſach, *ſcribere*,

antiquum nomen Egyptiacum, Græcè ἱερογραμματεὺς reſpondens, videtur fuiſſe. *Sach*, quomodo in verſione librorum ſcripturæ Coptica, ſemper reddetur γραμματεύς, Scriba. Scripturæ peritus Linguæ Egyptiorum *nabad* deſignatur ιωμω *i. e.* ſapiens: intellectu pollens, dicuntur igitur ἱερογραμματῆς qui eſſent, ut loquitor Julius Firmicus, Sacrorum literarum periti, *i. e.* ſach-nabat (Jablonſky. Pant. Egypt. Prolegom. p. xciv.)—Hibernicè Seach-nab.

Egyp.	*Lat.*	Hib.
ſchai,	*littera*	ſcè, *littera ſcerola, libellus,* ſcè na geug, *littera ramorum.* Vide cap. 1.
ſe,	*tertia perſona*	ſe
ſeini,	*medicus*	ſeanam, *medicare*
ſoli,	*velum muliebre*	ſeól
dako,	*perire*	deag, *mors*
damo,	*oſtendere*	oide, *præceptor,* dam-oide, *magiſter*
ſeth,	*potens, validus*	ſaoth, *homo generoſus, validus, litteratus.* Sethir ſethreach, *homo validus.* Sith-be, *dux*
deu,	*ventus*	dea
phachairi,	*veneficus*	pocaire
phette,	*arcus cæleſtis*	feite
phro,	*hyems*	fuar, *frigidus*
pheriou,	*ſplendidus*	forai na grian, *ortus ſolis*
pholph,	*verberare*	bual
phoir,	*ſomnium*	foir
phorgh,	*diviſio*	fairke
phodh,	*ſculptura*	foda
oik,	*panis*	óg. Sudog. *panis expationis,* סדה Sudah, Hebr.
op,	*ſors*	upta
ſhai,	*naſus*	ſai-run, *naſus,* run, *facies*
ſai,	*feſtum,* Sahidicè *ſaire, feſtivitas, gaudium*	ſaoire, *la ſaoire, dies feſtivitatis,* ſeire, *feſtum, prandium*

ſhad,

Egyp. *Lat.*	Hib.
ſhad, *ſecare*	ſadoir, *metere*
ſhe, *lignum*	ſae, *lignum*, ſaor, *carpentarius*, *i. e.* fabricator *ligni*
ſheebol, *exire*	ſhuibhal
ſheri, *filius*, *filia*	ſhar, filius, ſhean ſhior, *filius natu maximus*, ſhearеach, *filius equi*
ſhligh, *culter*	ſleigh
ſhiai, *extenſio*	ſhi, *undè ſhinim*, *facere extenſionem*
ſhit, *vomitus*	ſceith
ſhala, *triſtis*	ſalach
ſhiol, *gens*, *natio*	ſiol
ſhne, *rete*	ſhén, ſén
ſhok, *fodere*	ſoc, *culter*
ſhot, *durus*	ſheod, *adamanthus*
ſhóm, *æſtas*	ſamh, *ſol*, ſamra, *æſtas*
eh an ſhom, *ver. initium æſtatis*	ſamh fuinn, *finis æſtatis*, *autumnus*, ear an ſamh, *ver. initium æſtatis*
phikohi, *cylindrus textoris*	figheach, *undè*, fighim, *texare*, ſighedoir, *textor*
phos, *multus eſſe*	fos
phota, *anus*, *podes*	putog, *rectum*
chello, *ſenex*	cailleach
chellod, *vallis*	calladh
ched-ched, *inveſtigare ſcrutari*	cead, *judex*

Egyp. *Lat.*	Hib.
cheibi, *tegmen*	caban, *domus*
chok, *militare*	coga, *bellum*
chem chem, *conſilium*	ſeim-loir, *conciliarius*
hel, halai, *volare*	eol-air, *accipitor*, ealan, *cygnus*, eit-ile, *volatus*
ſihap, *judicare*	ſeibti, *qui judicat*, *judex*
cheſh, *cruciari*	ceaſam
hli, *aliquis*	eile
hop, chop, *nuptiæ*	coib, *dos*
hra, chra, *facies*	cru
hob, *opus*	obar
hot, *navigare*	cot, *barca navis*
hot, *oportet*	cait-fe
ghal, *deponere apud aliquem*	geall, *pignus*, גאל
gho, *anunciare*	goch-aire, *magiſter ceremonalium*
ghaph, *hyems*	gamh-ra
ghin, *actio*	ghnim, *agere*
ghinnau, *viſus*	gni
ghoi, *navis*	uige
ghiphe, *poſſidere*	gabh
ghro, *victoria*	cro
ſlak, *ſupplicium*	ſleacht, *adoratio*
gratia, *religio*	garait, *ſanctus*

The Nomenclator in Egyptian and Arabic, from whence moſt of theſe words are taken, is often quoted by the learned Dr. Woide, in his Coptic Dictionary.

Dictionary. It was found by Petrus á Valle, in the year 1615, near Grand Cairo, in the hands of ſome peaſants, who knew not its value; Peter tranſmitted it to Rome, where Kircher found it, and publiſhed it with a Latin tranſlation annexed. It contains, by Peter's account, many old Egyptian words, ſacred and profane, now grown obſolete to the Egyptians themſelves: but he can form no idea when it was compiled: it is a moſt valuable monument of antiquity. For, we know as little of the Egyptian dialect, as we do of their literary characters, as Count Caylus obſerves (*g*). Before the beginning of this century we were acquainted only with the Hieroglyphic. Since that period, many inſcriptions have been found on the bandages of very ancient mummies, written in a *running hand*, or common character. One of conſiderable length has been engraved by the Count. The original is in the library of St. Geneveue at Paris, where I was indulged with the peruſal of it.

(*g*) Antiquities, v. 1. p. 69.

COLLECTANEA

DE

REBUS HIBERNICIS.

CHAP. I.

Of the Ogham writing of the ancient Iriſh.

THE word *Ogham* in Iriſh, taken in a general ſenſe, ſignifies whatever is ſacred, myſterious and ſublime: purity of diction, eloquence; but is particularly applied to *ſacred and myſterious writings*. Toland ſays, the word originally meant, the *ſecret of letters*, and from ſignifying the *ſecret of writing*, it came to ſignify *ſecret writing*. But *Ogham* or *Oghma* certainly ſignified learning, eloquence, ſublimity of ſtile in compoſition. Hence it became a proper name, in Iriſh, as *Ogma Grianan* father of King *Dealbhaoith*, who was one of the firſt of the *Dadanan* or Chaldæan race. He is ſaid to have been a very learned man, hence his name *Oghma;* he was married to *Eathna* a famous poeteſs, who bore, beſides the forementioned monarch,

monarch, *Cairbre* the poet. To *Ogma* was added the ſurname *Grianan* or Phebean. *Dealbhaoth* ſignifies a painter, a carver, a maker of images, a writer of hieroglyphics; ſo that learning attends all theſe names.

O'Donell, archbiſhop of Tuam, was a learned man, and well ſkilled in the Iriſh language: he was employed with proper aſſiſtants, to tranſlate the New Teſtament into Iriſh; in his preface, printed in 1602, he ſays, he enjoined his aſſiſtants to write their part, according to the *Ogham*, and propriety of the Iriſh tongue. The word *ogham* here, ſurely cannot imply the orthography, as Toland will have it, but the diction, ſtile, &c.— Keyſler alſo in his Antiq. Celt. derives *Ogmius*, the name of the Hercules of the ancient Gauls, from the Iriſh *Ogham*, that is, eloquence. The Tartarian Hercules was called *Ogus*, which is a corruption of *Ogham* (*h*), hence the titles of *Ogus Chan*, &c. The goddeſs of Wiſdom was named *Ogga* by the Phænicians, according to Euphorian (*i*).

Ogham, or *Ogmius* with a Greek termination, the Hercules, or god of eloquence of the ancient Gauls, derives his name from a Gallic word, according to Lucian; but the language of the ancient Gauls, like the ancient Iriſh, had a great affinity with the Phænician. Pænis et Gallis aut

(*h*) Hiſt. des Tartares.
(*i*) Steph. Byzant.

aut eandem fuiſſe linguam, aut ſolo dialecto diverſam: ita enim aſſerit Polybius (*c*).

" The Gauls, ſays Lucian, call Hercules, *Og-*
" *mius*—they repreſent his picture in a very unuſual
" manner: with them he is an old man, drawing
" after him a vaſt multitude of men, all tied by
" their ears, by cords uniting in their tongues: a
" learned Gaul informed me, that the Gauls did
" not ſuppoſe, as the Greeks did, that Mercury is
" ſpeech or *eloquence*, but they attributed it to Her-
" cules or Ogmius."

As a character it was never uſed but in ſacred writings, unleſs in an Epitaph for the deceaſed by permiſſion of the Magi or Druids; from its uniform combination of ſtraight lines, many have thought it was the ſame as the unknown characters of *Perſepolis*, and thoſe the learned *Millius* thinks were ſacred and myſterious. " Cum Zoroaſtres
" placita ſua coriis mandata, Perſarum Regi Guſh-
" taſp tradidiſſet, illa certo loco inclūſit, eiquè
" ſacerdotes præfecit, prohibens, ne hæc ſacra vul-
" go manifeſtarent: quare etiam ſacerdotum Per-
" ſarum, cultui divino vacantium labia, linteo
" velata erant. Qui, de hodierno ſtatu Perſiæ
" atque religione, ſcripſerunt, idem referunt.
" Quid, quod inſcriptiones Perſepolitanæ, quæ
" adeò eruditos excruciaverunt, notæ quædam
" Hieroglyphicæ eſſe videntur, quibus Zoroaſtres,
" qui

(*k*. Bochart, Geo. S. p. 758.

" qui prope Perſepolin cultum ſymbolicum condi-
" derat, aliique Magi, præcipua cultus ſui capita,
" profanum vulgus celare ſtudebant." (*l*).

That learned Orientaliſt Sir William Jones, who, (from his knowledge in the *Shanſcrit*, has been admitted into the order of the *Bramins*) in his late diſcourſe to the Academy of *Calcutta*, adverts to the word *Ogham:* he proves it is a pure *Shanſcrit* word, and means the *ſacred or myſterious writings or language*, and that it is uſed in that ſignification, in the books of the *Shanſcrit*—he alſo obſerves, that the *Shanſcrit* language, was older than the *Hindu*, was the language of *Iran*, and of pure *Chaldaic* origin. He applies the uſe of this word *Ogham*, and the *ancient traditions of the* IRISH, together with the authority of the *Saxon Chronicle* (quoted in this volume) to prove that theſe iſlands were firſt peopled by colonies from *Iran*, and that *their language, their cuſtoms, and their religion, were the ſame both in theſe iſlands, in Iran, and in Hindoſtan*—but—all originated in Chaldæa (*m*).

Iran

(*l*) Oratio de fabulis Orientalium, p. 77.

(*m*) Iran and Iouran, the country of the Perſians, and of the Turks. Perſia and Oriental Turkey—applied by Eaſtern hiſtorians to ſignify *all upper Aſia*, India and China excepted, (Herbelot—but the ancient Iran, I believe was of greater extent: Sir William Jones, in the diſcourſe above mentioned, proves from the books of the *Bramins*, the exiſtence of a firſt great empire (before the Aſſyrian) which he calls by the name of the kingdom of *Iran*, from whence, he ſays, a colony emigrated to *Hindoſtan:* the monarch of this great empire was *Mahâ-Bali*, or, The Great Baal, who eſtabliſhed the worſhip of fire and of the Sun, and encouraged the ſtudy of aſtronomy and

Iran in Iriſh hiſtory, is written *Eirin*, which is the Iriſh name of this iſland: hence many miſtakes ariſe with modern hiſtorians, as will appear in the following ſheets, and as I have fully explained in my Vindication of the Ancient Hiſtory of Ireland.

Unleſs there had been ſuch a connexion between the original inhabitants of Eirinn or Ireland, and thoſe of ancient Iran, it would have been impoſſible, that ſo great an affinity could exiſt between the languages of the old Iriſh and the *Shanſcrit*. The mythology of the Bramins exhibits a full conviction of this connexion. *Syon* is their goddeſs of ſleep—her feſtival is kept on the 11th day of the new moon in June—ſhe is fabled to ſleep for four months; to ſignify that the rainy ſeaſon ſetting in for four months, the care of *Biſtnoo*, the preſerver, is ſuſpended as immaterial, the rain ſecuring their crops of grain. All this is an equivocation on the two Iriſh words *Suan* and *Soinion*, or, *mor-ſoinion*; the firſt ſignifies *ſound ſleep*, the ſecond *great rain and tempeſt*; and this again reverts to the Chaldean מרחשון *Marhaſon*, a ſeaſon ſo called becauſe of the great rains, *i. e.* בול *bul*, October noſter, *propter pluvias*, (Caſtellus).

Again,

and of the motions of the heavenly bodies. Hence we have in Iriſh *Beal* the ſun; the fire worſhip: Beil-teine, Baal's-fire, the month of May or the month of Beal; and *Beal-ain* a year, or the revolution of Baal, &c. &c. but *Beal* in the old Scythian dialect ſignifies *fire*, and is the root of all theſe words. *Buljut* and *Belef* in Arabic ſignify *light*, the Aurora, &c.

Again, *Lukee* is their goddeſs of all kinds of grain, her feſtival is kept in the month of Auguſt. *Lugh-naſa* or the anniverſary of *Luhg* is the Iriſh name of the firſt of Auguſt, and we know not the derivation of the word.

Unnunto the unknown (god)—Iriſh, *anaihinte*

Kartik, the conſecrated—Iriſh, *Creatach*

Sieb, the deſtroyer, death—Iriſh, *Sab* and *Saib*

Goſeyn, a magus, wiſeman, a prieſt—Iriſh, *gaoſna*, wiſe.

The Iriſh ſcholar will find theſe and many others in Holwell's Hindoſtan.

The fragment containing the *Ogham*, is part of a work which bears the titles of *Urekekt nan' gois*, *Aurekekht nan heigis*, *Uirekecht nan Eigſi*, and *Uire-kepht nan Eigſi*.

The moſt perfect copy I have ſeen contains but twelve folio leaves of vellum; they are in the book of Ballymote: the loſs of the remainder of this work is much to be regretted. This fragment contains part of the Ogham and the book of Fearkeartnè. The book of Lecan has part of the Uirekepht, but wants the chapter on the Ogham: another copy in my poſſeſſion has the ſame defect.

The title AURAICEⵎT is written in Iriſh characters, except the CH in the laſt ſyllable, which is the Phænician Cheth (*n*). The Iriſh were well acquainted

(*n*) See the Phænician inſcription explained by Fourmont, Tranſ. of the Etruſcan Academy T. 3. Diſſ. 3. —— See alſo Siciliæ vet. inſcr. nova collectio 1784, p. 316.

acquainted with the Chaldean and Phænician characters, and frequently mixed them in their ancient MSS. with their own, as will be ſeen in the ſubſequent pages. Sometimes they uſed them ſolely, writing whole words in them. (See plate 3.)

Uraiceachd, an Accidence or Primmer. Lhuyd's Dictionary.

Uraiceacht, a book for the education of youth. O'Brien's Dict.

Uraiceachd, rudiments of education. Shawe's Dict.

Uraicepht or Uraikepht. The ſame.

Forchernus apud Emaniam, Ultoniæ regiam preſeos, præcepta & varia carminum genera literis mandavit. Quem librum, Uraiceacht na n'eigios, *i. e.* præcepta poetarum inſcriptum, & centena carminum genera complexum. Kenn-foela fil. Olilli, Donaldo rege Hiberniæ, multis abinde ſæculis interpolavit. O'Flaherty's Ogyg. p. 217.

Keacht and *Kepht*, were the general titles of the works of the learned Iriſh:—*Kefaiat* is an Arabic word, frequently uſed in the titles of books, *mot Arabe qui ſignifie ce qui ſuffit, lequel entre dans les titres de pluſieurs livres*, (Herbelot.) and *kafet* or *kafeut* ſignifies rhyme, poetry.

Urai, ſignifies a maſter or teacher of the firſt claſs, it was an epithet of Thoth or Phinè; *les Arabes ſe ſervent de ce mot, qui eſt tiré du Chaldaique et du Syriaque Ouraia et Ouraio, pour ſignifier un maitre*

maitre ou docteur de la premiere claſſe ; tels qu'ont été Edris, Kheaher, Hermes, qui portent les titres de premier, ſecond, & troiſieme maitres ou docteurs de l'Univerſe (Herbelot).

Arab. اورى *auri*, Syr. *auri*, Heb. הורה *hora*, indicavit, docuit, demonſtravit, inde *Morah*, doctor, pedagogus, Syr. *Auria*, doctrina.

ירה, *iara*, docere, inſtituere, monere, prænonere. Accedet ad רוה *rava* irrigare, ex *iara* certè *iore*, pluvia tempeſtiva, & *Tora* doctrina, inſtitutio, lex. Horum quippe affinitatem indicat canticum Moyſis : *concreſcat ut pluvia doctrina mea : fluat ut ros eloquium meum : quaſi ſtillæ ſuper gramina.* Ab hoc *iara* docere, ſapere *Morus*, Μορέα, Gall. Meure, Mure, Murier, arbor ſapientiſſima, the Mulberry tree (*o*). From the ſame verb Bates brings יור iur or ivar, to ſignify, a *ſhoot*, or *ſprig of a tree :* to ſhoot up *: to teach.*

The latter part of the compound *kekht* is the Arabic حكيت hu-kekut, or, hekket, ſignifying juſt, right, true, a thing notorious, a ſpeech without tropes and figures, advice, hiſtory ; *hykayet kitabi*, a book of hiſtory (*p*).

Nan

(*o*) Thomaſin. Gloſſar. Hebraic : hence Thoth, in Chaldaic and Arabic, Cadmus in Egyptian and Farſaid in Iriſh hiſtory, all ſignify the inventors of letters, wiſe, learned men, and the Mulberry tree ; ſee next chapter. His Latin name Mercurius might have been borrowed of the Hiberno Scythians, viz. *Marg*, a ſign or mark, and *Urai* maſter or teacher.

(*p*) Hence the Iriſh Ceacht or Keakht, a leſſon. Dia n'Keakt, the God of wiſdom, Hercules, Mercury.

Nan is the article of the genitive caſe, *eig*, *eigis*, *eigſi* ſignify wiſdom, wiſe men. Chald. and Phæn. חגי *hegi* A ﻫﺠﻲ *heji* Perſ. *Agehi*, mens, ſagacitas, prudentia, Hebr. הגה *haga*, meditari (*q*)

The title of our Iriſh book then, is, *The True and Certain Præceptor*, or, *Inſtructor of Wiſdom.*

The Uraikekht, as handed down to us, is apparently the work of different hands. The firſt part or Ogham treats of the invention of literary characters and numerals: the author is ſaid to be *Ogam*, otherwiſe called *Sóm*, alias *Kenn-foela.* The two firſt are Egyptian names of Hercules: The laſt is the name given by the Chineſe, to the firſt inventor of letters (*r*).

We ſhall here give copious extracts and explanations of the Ogham, referring the grammar to another time.

Cid ar anabairt Seóm? *as beart na hughdar*, *ro badar remi uaire; iſè Conn-foel arainig* in *leabarſa. i. e.* What is ſaid of Sóm? authors ſay, he was

(*q*) Arab. لحج eſt لحب lcheg. ſemel tantum Eccles. 12. 12. proſtans lectio, aliis meditatio, ſtudium. Ab. הגה *haga* derivat Coccejus. Audi Arabes, dicitur *lehegh* in re aliqua, de eo qui multum de ea facit ſermonem propterea quod eam amet & avide eam appetet. Ea eſt vis ſecundaria. Quid jam primitivum? Latet id in denſo, ſpiſſo, concreto compacto. (Schultens. Hariri. Conceſſ. 2d p. 45.)

(*r*) See the preceding paragraph from O'Flaherty. Cennfoela, ſignifies the ſummit of learning: it was a name given to Hercules, and adopted by many others in after times. In Sina Confulus literarum & artium inventor. Horn. de orig. gent. p. 238.

was the firſt *Uaire* or Præceptor; he was *Kennfoela*, who (rainig) explained this book (*s*).

Ci bearla dunu di bearlaib, ro taiſealbho do Fenius Farſad itoiſeach? — Bearla Feni—agus iſè ba Soóm dine Scoil, agus iſè bearla toiſeach rugud onti. i. e. What dialect was firſt taught to Fenius Farſad?—The Phenian—and Soóm was in the ſchool from (dine) the commencement of it, and that was the firſt dialect that was taught in it, or rather that was produced from it, for ſo the verb *rugud* implies.

REMARKS.

This ſchool is called *Gamar-Scoill*, which Shawe tranſlates, an univerſity, an aſſembly of the learned. It is a Chaldean word גמרא Gemara, ſtudium, doctrina, quæ diſcitur. גמר Gemar, diſcere, docere.

The Fenian dialect. This certainly relates to the language of Hercules, whoſe Punic name was *Nam-Phanio*, or the Phenian Orator. Evander invokes Nam-Phanio to come with delightful poems. *Nam-Phanio*, Punicè *Hercules*. (Selden Prolog. de ling. Hebr. and Phæn. p. 16.) נאם nam, notat dicta divina, eaque de legibus, dogmatis & prophetics (*t*). נאם naam, elocutus fuit (Schindler).

(*s*) Ar. *ranaka* clarum reddidit.

(*t*) Guſſetius. Hence our Breith-neamh, (the title of the Brehon laws of the Iriſh) might be called the Divine Compact; —dicta divina. נעם naam, ad orationis delicias, & elegantiam ſæpe pertinet. (Boch.)

(Schindler). Hence the Iriſh *neamhtha*, and the Iſlandic *næma* docilitas, doctrina, and hence *Nami* was a ſurname given to the moſt excellent Arabian poet Abul Abbas (Herbelot). From this word *Phanio* probably is derived the name Phænician and Punick. *Phane*, *Faunus*, were names of the Egyptian Thoth, and *Fenius* is the Iriſh name of their firſt grammarian (*u*). They ſeem to be all of the ſame origin. *Phine* was alſo one of the names of Thoth: Pherecydes calls him *Ouphion*, which is the ſame name with the Egyptian article *ou* prefixed. The Chron. Alex. calls him *Faunus*; Mercurius ſeu Faunus, Pici Jovis filius, and hence probably the Phenian or Phænician dialect.

Jackſon in his Chronology, v. 2, p. 278, proves Thoth or Hermes (called Taaut by Sanchoniatho) who was the ſon of Miſor or Mizraim, to have been a Phænician: that upon the general diſperſion he went from Chaldea, where he was born, into Phænicia, where he lived ſome time, and went thence with his family into Egypt, and inhabited the country of Thebais.

The Iriſh have always diſtinguiſhed two dialects in their language, as ſeparate from their mother tongue, the Scythian; theſe are *bearla Pheni*, or

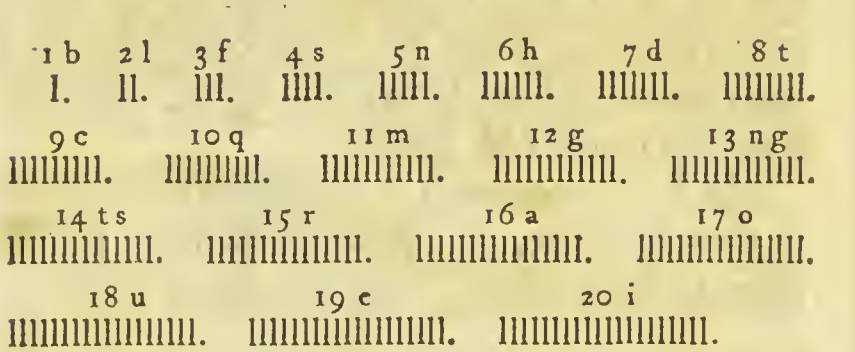
the

(*u*) Derived from the Arabick ﻓﻦ *fenn*, learning, knowledge, art; *finn*, giving cloſe application to erudition; whence the Iriſh *fin-ſgeal*, a learned oration; *fin-edach*, wiſe, &c. Fiioun was alſo the Arabian name of the Herculis magna urbs, in the Thebais, (Herbelot) whence it appears that our Hercules was alſo named *Fiioun* by them.

the dialect of Phenius (who was a Phænician) and *bearli Teibi*, or the Theban dialect, which they learned of the Ægyptians when they were ſettled in Thebais. (See the following remarks.) The Brehon laws, they ſay, are written in the Phenian dialect, and truth is ſurely on their ſide, when we find all the law terms are Phænician, Syrian, or Arabick.—For the Theban dialect ſee the Introduction, and the Egyptian names of deities ſcattered throughout this work.

The firſt and moſt ſimple Ogham conſiſted of a number of perpendicular ſtrokes, from one to twenty. It is called *Brinn Crann*, or the *Brinn* Tree Ogham. We are told this Ogham originally was uſed as numerals, and that Fenius Farſad gave the *Taob-omona*, or human ſound, to each character.

Brinnn crann Ogham.



Under the word ברנ BRN Caſtellus gives the Arabic word *brina*, ſignifying a citron tree.

Taob, a ſound or voice. The word is obſolete in the Iriſh: Chald. תיבה *tiba*, vox. *Omona*, human, from *om*, homo.

We

We are next told that inſtead of theſe numerals, Ogam invented others more convenient, as expreſſed in the circular alphabet, pl. 1, fig. 1, and this he called *Fege fineamhan*, or The Branchy Vine.

That *Fearcertne* (or the wiſe man) turned this circular alphabet into a ſquare alphabet, as fig. 2, and that *Roigni Roſchad* was the author of the *Rot Ogham*, fig. 3.

Theſe three together go under the general name of *Triagh Sruch Fearcertne*, or, The three Vineyards of the learned, or, The three moſt excellent Vines of the learned. *Sruch* is here explained by *fege fin*, the vine branch: in Chaldee שרק *Sruk*, in Arab. شريك *Shureek*, vitis generoſa, quod bona vitis, ex antitheto labruſcorum. *Fearcertne* is not a proper name, but ſignifies a philoſopher, a learned man, as may be collected from a MS. gloſſary in my poſſeſſion: *fearceirtne*, i. e. fear, (a man) *ceartaighe na ealaḃna*, ſkilled in the ſciences, or perfect in the ſciences (*x*).

The author then proceeds by queſtion and anſwer in the manner following:

Cid deanad an toiſeach ſeo?

Who gave this power to the characters? that is, who gave the *taob omona*, or human ſound, to the numerals?

(*x*) Hence in the plural חרטמים *chartum*, magus qui intellectu excellit theoretico à Perſ. חרר *chard*. Scire. (Caſtellus).

Don Tebi. Ro Tebid iſin gaedilg, uair iſe toiſeach ar richt la Fenius, iar tiachtain din ſcoil (y).

The Theban chief. He ſtudiouſly applied himſelf to the gaedal (or Scythian dialect) when he was a chief in the government with Fenius, after he had left the ſchool.

Cia din ſcoil duſcuaid gu ſuide?

Who continued to take care of the ſchool?

Gaedal mac Etheoir, mac Toe, mac Barachaim, do grecaib Scitia (z).

Gaedal, ſon of Etheor, ſon of Toe (Thoth), ſon of Baracham, of maritime Scythia, (or Scythia on the ſea-coaſt of Thebais).

Cia tir irrugad Gaedal?

Where was Gaedal born?

An Eigipt. In Egypt.

Cia airm ſonrud?

In what particular place?

In maig Ucca, irrainn Iare-tairrigh, deſcertaig Eigipti.

In

(y) *Don* and *Adon*, a Lord, a Chief or Governor, as *Don na ndúl dom utaing*, the Lord of the creation preſerve me. Arab. *Taba*, nomen commune Regum Arabiæ Felicis. Phœnice אדון *adon*, dominus. Κύριος ὁ Ἄδωνις. Heſych.—Hence in the Brehon Laws *adonathae*, *adonaed*, ſovereignty. *Donn* and *dunn*, in Iriſh, ſignifies alſo a teacher or preceptor. Ar. دان *daun* or *dan*, a learned man: *daniſh*, learning. Iriſh *fear-taibid*, an orator, rhetorician. Armen. *ver-tabiet*.

(z) Tai and Toe is the corrupt pronunciation of Taith, Toth or Thoth. Tao, vel To, canis, cognomen Mercurii vel Thoth. Plutarchus ſcribet, canem Mercurii nomine Ægiptiace appellari. Menſæ Iſiacæ expoſitio, Pignorii p. 81.—Hence he is always repreſented with a dog's head.

In the plains of Ucca, in the nome or diviſion of Iare-tairrigh, in the ſouth of Egypt, (that is in Thebais).

Iſè ſeo a toſſac in leabarſea iar Fenius, agus iar Maire, mac Nema, agus iarn' Gaedhal, mac Ethor, agus iſin aimſir tancatar mic Iſrael uili a Hegipt.

That is,

In this wiſe was this book begun, firſt by Fenius, afterwards by Maire (ſon of Nema), continued by Gaedal (ſon of Ethor), at the time *all the children of Iſrael came into Egypt.*

Cia rainic an t Ogam? agus canas fuair anim? (*a*)

Who explained the Ogham? and why was it ſo called?

Ogam o Ogma, is ſè Soim in ceadna, iſè rainic an t Ogam.

Ogam was ſo called from Ogam, who was alſo named Soim; he publiſhed or explained the Ogham (*b*).

Remarks.

If this work is the compilation of monks of the ninth and tenth centuries, as the adverſaries of Iriſh hiſtory pretend, theſe monks were well acquainted with Eaſtern geography and Eaſtern learning,

(*a*) The verb *rainic* ſignifies to make known, to explain, to diſcover; it is of the ſame root with Arab. *ranaka* clarum reddidit.

(*b*) Soim, the Theban chief, otherwiſe called Ogam or Ogma. Sem, i. e. Hercules rex Thebæorum, Erathoſthenes. See the ſubſequent pages. Remark the third.

learning, and have ſhewn much ingenuity in making ſo perfect a concordance in hiſtory. In the hiſtory of Ireland we are told, that Niul, (which ſignifies the ſon) the youngeſt ſon of Fenius, erected a ſchool at Piha-Chiroth, or Caper Chiroth (in Thebais) and during his reſidence there, his wife brought forth a ſon, who was called Gaodall. It appears alſo that Niul's proper name was Ethor, who was the ſon of Toe or Taith, who was Fenius or Thoth, as we have proved in the preceding pages. That part of Egypt called *Thebais*, was by the Scythians named *Ucca* (*c*), whence probably *Uchore*, or Uchoreus, a king of Egypt, derived his name: Sir Iſaac Newton thinks the *Uchore* of Diodor. Sicul. was *Mæris*. On the north of Thebais or Ucca, was the land of Goſhen, which was allotted to the children of Iſrael; their coming to Goſhen is particularized by *all* the children of Iſrael, to diſtinguiſh that period, from the coming of Joſeph and his family. Thebais was called Pathros, in the time of Jeremiah, and in that prophet's time was inhabited by the children of Iſrael, Jer. xliv. 1. "The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Taphanes, and

(*c*) There was a diſtrict in Egypt, named *Ouach* by the natives, and الوح *Al-uah* or *Eluah* by the Arabs, where ſituated I know not. See Nomenclator Ægyptiaco Arabicus, p. 211.

and at Naph, and in the country of Pathros." (*d*) And in Ezek. c. 24, v. 14, "I will bring again the captivity of Egypt; I will cauſe them to return into the land of Pathros, into the land of their habitation." Pathros, i. e. in Thebaidem, quam præcipuè afflixerat Nebuchadnezzar. (Bochart. Phal. p. 276.) The authors of the Univerſal Hiſtory prove alſo, that Ezekiel particularizes the routing of the Scythians from Scythopolis, in Judea, and that neighbourhood, by Nebuchadnezzar. The prophet, theſe authors ſay, ſpecifies them under the names of Meſhec, Tubal and all her hoſts, and that they were driven from thence together with the Phænicians by Cyaxeus and Nebuchadnezzar. Syncellus ſays our Scythians fixed themſelves in Bethſan or Scythopolis in the time of Joſhua; others contend it was in the reign of Joſiah, king of Judæa, and that the number that entered Bethſan was 300,000 men, beſides women and children. This number we may ſuppoſe was doubled in a few years; no inconſiderable force to aſſiſt the Phænicians againſt two ſuch mighty conquerors.

Ucca, *Uice* or *Uige*, ſignifies a ſhip, or any thing appertaining to the marine, a name properly applied to Thebais, in which was the Egyptian port of Piha-Chiroth, and many others. *Ucca* is the Scythian tranſlation of פיח *taph*, ora maritima, and of תבה *Theba*, navis, whence Taphanes and Thebais

(*d*) So called from Pathruſius, ſon of Mizraim.

Thebais (*e*). There was a place near Baſra named *Ukba* by the Arabs. It is ſaid in our MSS. to be in the diviſion or nome of *Jare-tarruig*. *Eiria*, *Eeria*, and *Aeria*, were general names of Egypt. (See Steph. Byzant. and Schol. in Dionyſ. Per. v. 239.) *Tarruig*, in Iriſh, ſignifies a beach on which veſſels are hauled up, or from whence they are launched, as occaſion requires; circumſtances correſponding to the ſea-ports of Thebais, on the borders of the Red Sea, in the ſouthern Part of Egypt.

There is a curious paſſage in Diodorus Siculus, preſerved by Photius, relating to the departure of the Iſraelites and the Shepherd Kings, as he calls them, from Egypt. "Some of theſe enterpriſing "foreigners, ſays he, were conducted by Danaus "and Cadmus, and a large but leſs noble people "retired to Judæa under the conduct of one "Moſes." Manetho calls the emigrants who accompanied the Iſraelites from Egypt, *Hycſos*, that is, ſays he, Shepherd Kings; but we never heard a word of their flocks, or of their trafficking with ſheep. *Hyc*, ſays Manetho, ſignifies a King in the ſacred language of Egypt, and *ſos* denotes a ſhepherd in the vulgar language of that country;

(*e*) Ch. תבה Theba, Arca Noæ. Syr. Kibouta. Θήβη vel Θήβα quatenus κιβωτὸν ſignificat, id eſt, arculam, mutuati ſunt veteres Græci ab Hebræa voce, quod quidam eruditi notarunt: quod inde *Thebas* Bæotiæ à Cadmo Phœnice dictas volunt. (Thomaſſin).—Alii Cadmum ſibi fingunt urbem à ſe conditam à תבה Theba nominaſſe, id eſt, *nave* in formam arcæ, quâ in Bæotiam ſit advectus. (Bochart).

country; and, adds the hiſtorian, ſome ſay they were *Arabians*.

Sos, in the Sahidical dialect of Egypt, certainly ſignifies a ſhepherd, and *oc* in Iriſh, and perhaps *hyc* in Egyptian, denotes a king or a prince. But Joſephus denies the appellative *hyc* to ſignify a king, and aſſerts, it implies captives. We have ſeen that the Scythians were ſettled in Thebais, which they named Ucca; and in the Scythian dialect *ſos* ſignifies an abode or ſettlement. I am therefore of opinion, that the *Hycſos* of Manetho were the *Uccaſos* or our Scythians, dwelling in Ucca *(f)*: and hence the *bearla Teibi* or Theban dialect of the Iriſh, and *bearla Pheni* or Phenician dialect, a diſtinction of ſpeech which has ever been preſerved and noticed by all Iriſh writers.

Ogam or Ogma, alias Somus, alias the Theban Chief, publiſhed, made known, or explained this alphabet.

(f) When theſe ſhepherds were driven out of Egypt, Joſephus ſays they retired to Salem or Solyma, which was only eight miles from Bethſan or Scythopolis; it is ſuppoſed they alſo built Jeruſalem, and Reland is of opinion they called it ירושהשלם Jeruſalem, or the inheritance of peace; a proper epithet for a country where they could find a tranquil retirement after ſuch a routing. In fine, wherever the hiſtorians have led the Phenicians, we find the ſtrongeſt aſſurances from hiſtory, that our ſouthern Scythians were either the ſame people, or accompanied them in all their emigrations.—The laſt of theſe ſhepherd kings was called *Aſeth*, according to Syncellus; Joſephus names him *Aſſis*: hence might ariſe the name *Mileſius*, the chief of the Scythians, at the time they retired from Egypt. *Mal* or *Mil*, in Iriſh, and *Maalo*, in Arabick, ſignifies a chieftain, a prince; whence *Mil-Aſſis* or *Mileſius*: the name would certainly deſcend with the family, and when they came to Spain they denominated his heir *Mil-Spain* or *Mileſpain*.

alphabet. Ogam is certainly the Ogmius Hercules of Lucian, and Som or Somus was the Egyptian name of Hercules, as we learn from Jablonſky. We read in Plutarch, that about the time of Ageſilaus there was dug up at Thebes, from the ſepulchre of Alcmena, the ſuppoſed mother of Hercules, a braſs plate, on which were engraved certain characters then unknown, but that *appeared* to be drawn from Egyptian types. Chonuphis, the moſt learned of the Egyptian philoſophers, being conſulted; after three days ſpent in examining the ancient records of Egypt for various characters, he anſwered, that the inſcription was written in the characters uſed in the time of king Proteus, which Hercules, ſon of Amphitryon (huſband of Alcmena) had been perfectly inſtructed in.

Τὰς τυπας εἶναι τ' ἐπι Πρωτεῖ βασιλεύοντι γραμματικῆς. Ἡρακλέα δὲ τ' Ἀμφιτρύωνος ἐκμαθεῖν. (Plut in libello. de dæmonio Socratis). Some have thought theſe muſt have been Phænician characters, becauſe, it is ſaid, one of the Hercules's had *Linus* for his preceptor; and Suidas is of opinion that Linus, and not Cadmus, firſt introduced the Phænician letters into Greece. But this is all conjecture; the inſcription might have been in the Egyptian *tree-formed* characters (or Ogham) deſcribed by Apuleius, of which hereafter. It is true, that Thoth or Phine, the preceptor of Somus, (according to Iriſh hiſtory) was a Phænician and ſettled in Thebais (g).

Certain

(g) Jackſon Chron. v. 2. p. 278.

Certain it is that *Som* was a Theban chief or king. Egyptiorum ſermone dicebatur *Dſom*, *Som*, vel *Chom* vel *Sem*, id eſt, Hercules (Jablonſky, Panth. Egypt. p. 186, 187). In the catalogue of Theban kings by Eratoſthenes, the fifth in order, is called *Sem-phos*, and is ſaid to be the brother of *Atoth*: Jackſon places his reign A. M. 3363, bef. Chr. 2063, and adds, his name by interpretation is *Heraclides* or a deſcendant of *Hercules*. The twenty-ſixth king in the ſame catalogue is named *Sem-phrucrates*; his name, ſays Jackſon, ſignified *Hercules Harpocrates*; he reigned A. M. 3909, bef. Chr. 1517. The termination in *Sem-phos*, Jablonſky thinks is corrupted from the Egyptian *Spho* to beget, or the offspring begotten; our Scythians would naturally call him *Som-ſios*, or the wife *Som* or *Sem*. Phocrates or *Fo-creat* in the Scythian (or Hiberno Scythian), would have the ſame meaning and *aire-fo-creat*, would ſignify no more than the learned prince of princes. *Aire* and *fo* are titles of dignity and honour, and *creat* ſignifies knowledge, ſcience, wiſdom; and it alſo ſignifies a *ſieve*, (cribrum), and it ſignifies *writing*, literary characters. It is very ſingular, that in Horapollo, the Egyptian ſymbol of wiſdom, ſcience and learning is a groupe of a *ſieve*, a *bull-ruſh* (of which paper was made), and a *ſtylus* or pen; *creat* muſt have had the ſame ſignifications in the Egyptian language, but *phach-rat*, in Egyptian, and *pocrat* or *boc-rat*, in Iriſh, ſignify *lame in the foot*, and from the double meaning of the Egyptian word,

word, Jablonſky obſerves, that Harpocrates is always repreſented lame: all theſe are ſtrong evidences of our Scythians having dwelt in Egypt.

The time of this School being eſtabliſhed in Ucca or Thebais, and of the invention of letters by Fenius, is placed by our author about the time of the coming of all the Iſraelites into Egypt, a period which agrees with the opinions of moſt learned men for the origin of alphabetick writing; as we ſhall ſhew in the next chapter.

Proteus according to Diodorous Sic. was King of Egypt, whom they called *Cetes*, and Huetius makes him the ſame as Moſes; others contend he lived 240 years after Moſes. Herodotus ſays, he ſucceeded *Pheron* or Pharaoh, that his temple was at Memphis in his time. The Phænicians from Tyre, ſays he, dwell in the neighbourhood, and from thence it is called the field of the Tyrians. All this brings the ſcene of this Hiſtory and the diſcovery of letters about the period we have aſſigned.

The Ogham Alphabet being now repreſented under the ſymbol of the vine, we are told, that to plant vines in regular order was expreſſed by the verb *croſanam*, which ſignifies to adjuſt, to put in order; whence *croſanachd* came to ſignify any ſpecies of poetry, or metre: this is derived from the Chaldean חרז *charaz*, ordo, ſeries certarum rerum ordine & numero collectarum; apud grammaticos eſt *Rhythmus*; *oratio Rhythmica*; חרזן *charezan* verſificator, poeta rhythmicus. Arab. غرض *Keriz* fecuit

ſecuit vitem, dixit carmen. (Gol. p. 5.) *(b)*. When the vine was ſuffered to run into confuſion and diſorder, entangling its branches through each other, it was called *Tom* or *Tomus*, that is, a buſh, hence it ſignifies a riddle or paradox. Arab تم *tam*, a plant full of vigorous ſhoots, whence *timtam* to ſpeak in a confuſed manner. (Gol. 394).

Of the Ogham.

This part of the fragment appears to be the work of another hand: it is replete with interpolations. The bard or copieſt, zealous for the honour of his country, makes the Theban Chief, to be an Iriſhman, and the firſt invention of letters he gives the honour of to Ireland. The word in the original was certainly *Eirin*, that is, *Iran* or Perſia, for the Iriſh knew not the name Hibernia, till after chriſtianity, but *Eirin* being alſo the name of Ireland, perhaps from the coloniza-tion of it from *Iran* in Perſia, (as obſerved by Sir William Jones in the beginning of this chapter) the tranſcriber has foiſted in the Latin name Hibernia. This vanity is common to all ancient nations: but the theft is here too viſible not to be detected, for we are firſt told that Ogam was called Soim, which is the Egyptian name of Hercules, and this is again repeated in the ſequel.

Caide

(b) The Iriſh croſanam ſeems to ſignify to prune the vine rather than to plant it, which would agree with the Hebrew word ſignifying verſe or metre: of which hereafter. The Iriſh termination *nam* or *nim* ſignifies to make or do: the ſubſequent paragraph juſtifies this tranſlation.

Caide loc, agus aimſir, agus pſa, agus fath airinic in Ogam?

Where was the Ogam invented, by whom, at what time and for what uſe?

Loc do Hibernia. inſola q. nos Scoti inhabitamus, in aimſir Breas mac Ealahan rig Eirin *do frith.*

In Ireland, the iſland we Scoti inhabit, in the reign of Breas ſon of Ealahan, then king of Ireland. (Eirin) *(i).*

Ogam. dinna fear ro eolach amberla agus a filidect, is e rainic in t'Ogam.

Ogam or Ogma, was learned in languages and in philoſophy, he explained or invented the Ogham.

Cuis airic derbad aintlecta, 7 combead inbeaſnaſa ic luct in eolus fo leadh, ſech lucht na tirdachta 7 na buicnecta.

The reaſon of the invention was for ſecret ſigns to ſtand for ſpeech, underſtood by the learned, and to be kept ſecret from the ruſtic vulgar.

Canas fuair anim iarſund 7 ret int Ogam? Caide mathar 7 athar in Ogam? cia anim ro ſcribtar tri Ogam, 7 cia fid in ro ſcribtar, 7 cuis ar ro ſcribtar 7 cia dia ro ſcribtar, 7 cid ar armet, 7 bedi ria cach?

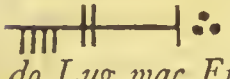
From whence were the names of the Ogham ſigns taken? What is the rule of the Ogham? Who was the mother and father of Ogam, and what name was firſt written in three Ogham (characters)

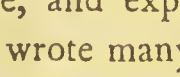
(i) Breas Chald. ברז *Bras* a prince, ברזלינ *Braſlin* the ſame, like the Iriſh *Shakh* and *Shaklan* a king.

(characters)? What tree was it written on, and for what reaſon? Who taught to number by the Ogham, and to write it in books with preciſion? (that is, to uſe it as a literary character).

Ogam o Ogma (ſuo inventore primo &c. Interpolation) *im Ogum, o guaim, i. e. o guaim do bait na fil, fsin fil, trid air ris fri feadaib toimſitir gaedelg ic na fil. Atair Ogaim, Ogma; mathar Ogaim, Lám, no Scian Ogma.*

Ogham is derived from Ogma (its inventor). Poets ſay, Ogum is derived from *guaim* (that is, wiſdom). The Oghams were named from trees. The father of Ogum was Ogma, his mother's name was Lám, or Scian Ogma.

If ſè Sóm in ceadna: ſè ro ſcribtar tri Ogam  *∴ In beithi ro ſcribtar 7 do bret robaidh do Lug mac Etlem; ro ſcrib. imdala anma na rutha uada hi ifidaib, i. e. ſecht bethi in aenfleſc do beadi.*

The ſame is called Sóm: he wrote his own name in three Oghams, thus  on a birch tree, and explained it to Lug, ſon of Etlemen: he wrote many names of his tribes in ſeven verſes on one *fleaſc* (ſheaf or faggot) (*k*).

Cis lir fogla Ogaim 7 caiteat?

How many diviſions of the Ogham?

A IIII. *Betha a v. Uath a v. Muin v. Ailme v. feada olcena.*

It

(*k*) The ſymbol of the tree is carried throughout; each diviſion of the alphabet is compared to a fleaſc, bundle or faggot.

It has four diviſions, viz. 5 in (the diviſion of) B. 5 in H. 5 in M. 5 in A; all have the names of trees.

Cis lir aicme Ogaim? (*k*)

How many ſpecies or degrees of them in the Ogam?

A lll. *i. e.* 8 *n'airigh feada; 8 n'athaigh feada; 8 fid loſa.*

Three, viz. 8 of the airigh trees; 8 of the athaigh trees; and 8 of the loſa trees.

Oct nairigh cetus ſn. Dur, Coll, Muin, Gort, Straif, Onn, Or; Oct naithigh, Beithi, Luis, Suil, Nion, Huath, Tine, Quert, Aircuit, a ſeda; is athar feda fid loſa olcena.

The 8 airigh trees, are the Elm, Oak, Hazell, Vine, Ivy, Blackthorn, Broom, Spine; the 8 athaigh, are the Birch, Quicken, Willow, Aſh, Whitethorn, Fig, Apple, Cork-tree; the Loſa trees are alſo athar trees (*l*).

Remarks.

We are here told that the inventor of letters, or of the Ogham, was *Ogam*, ſon of *Ogma*, otherwiſe called *Séim* (otherwiſe *Kenn faola*, or *Cenn foela*). The two firſt are Egyptian names of Hercules, the latter of the inventor of letters according to the *Chineſe*. We are told, that Ogam

(*k*) The word *aicme* ſignifies order, degree, &c. In the Hindu it is *hakmah*.

(*l*) Iriſh authors differ as widely about the names of trees, as the Hebrew Lexiconiſts.

Ogam is derived from *guam*, that is, *wiſdom*. *Soma* in Iriſh has the ſame ſignification; and *Cenn-faola*, in Iriſh, ſignifies, head of the learned: but I ſuſpect *Cenn* in this name is a corruption of *Chon*, which was another Egyptian name of Hercules, written alſo *Seona* by the Iriſh. ΧΩΝ Chon: dicunt Herculem lingua Egyptiorum *Chon* vocari —fruges ad maturitatem debitam perducentis: (Jablonſky Egypt. Pantheon) and to *Seona* or *Shoney* the Scots of the Weſtern Iſles ſacrificed, for the ſame purpoſe in the time of Martin. (*m*)

The Egyptian name *Ghjom*, is written with the letter *Genga* or *Giangia* and is ſometimes pronounced hard as our G before A and U; ſometimes ſoft as GH, ſometimes as DS, DTS, and ſometimes as S, whence Jablonſky conjectures *Ghjom* and *Sóm*, are the ſame word.

We have been told, that Ogam or Soim was *Don Thebi*, Lord or King of Thebes. In Eratoſthenis catalogo regum Thebæorum, ſemel iterumque nomen illud ipſum effertur Σὲμ, *Sem*, cujus diſcrepantiæ cauſa alia nulla eſt, quam quod jam monui, litera Egyptiaca, *Giangia*, quam Græci non uno modo, literis gentis ſuæ propriis, exprimere ſolent. Rex in catalogo illo vigeſimus ſextus, nomen habet Σεμφρηκράτης ubi legendum cenſeo Σεμφρηκράτης, idque Eratoſthenes interpretatur *Herculem Harpocratem*: nempe Σέμ *Sem* vel *Som*, vel *Somus* eſt nomen Herculis (Jablonſky, p. 187).

G With

(*m*) See his Weſtern Iſles, and No. XII of our Collectanea.

With the Egyptian article OU, prefixed, the name was written *Oughjom*, *Oudſom*, *Oudſton*, *as* the proper name *Enephras*, was written Ουενέφρης, *Ouenephres*, whence the Latins turned it into *Venephres*. (Euſebius in Chron Scalig. p. 14) (*n*)

Sám or *Sóm*, ſignifying the ſun, and being the Scythian and Egyptian name of Hercules, much confuſion has ariſen by miſtaking the Philoſopher for the God, and vice verſa. (*o*)

Som in the Hiberno-Scythian, ſignifies wiſdom. *Soma* vel *Sóm-aoi*, i. e. *ſaibreas ealahna*; Sóma implies the eſſence of wiſdom. (Old Gloſſ. in my poſſeſſion). *Somou* written with *giangia*, has certainly the ſame meaning in Egyptian, for in the Coptick, Exodus, i. 10, we have *maren-ſomou*, let us deal *wiſely* with them (circumſcribamus illos). The Tibetans have *giam*, ſapientia, and *Giam-jang*, the God of Wiſdom. (Hervas. Vocab. Polyglott.) Dei filium, quod mox narrabat S. Auguſtinus, Manichæi tanquam ſapientiam in Luna ponebant. Non aliam ſedem Manichæorum pediſequi Tibetani tribuunt Deo Sapientiæ, *Giam-jang*. Cujus etiam nomen interpretantur *ſuavem cantum*. (Georgius Alphabet. Tibetanum, p. 280). Hence the *Nam-Phanio*

(*n*) Hence probably the prefixed O, OU, UA, to the great family names of Ireland; particularly to the elder branch as O'Connor, O'Leary, &c. as much as to ſay, The Connor, The Leary, &c.

(*o*) From the Arabic سامي Samé, سني Suné, high, ſupreme. The Hebrew שום *Soum* componere, ſtatuere, conſtituere, שם *Sem* nomen whence the Chaldæan *Semoucha*, Vir magni nominis & magnæ famæ, are all applicable to our *Soim*.

Nam-Phanio of the Phænicians, of which hereafter.

Gum or *Gumh*, in the old Iriſh or Hiberno Scythic, ſignifies wiſe, wiſdom, learning; hence *O'gham*, learning, eloquence; but this word has the Egyptian article prefixed; it is therefore probable that *ghjiom* or *dtſom* ſignified wiſdom in that language. The Arabic كمان guman cogitatio, is not very different (*p*). Jablonſky derives this name of Hercules from *gjióm* ot *dtſom*, ſignifying virtus, robur, potentia.

Conn-faela or *Cann-foela*, implies the learned *Cann*, or, head of the learned. *Chon*, as we have ſeen before, was the Egyptian name of Hercules, and *Canoc* was the Egyptian name of Thoth or Mercury. *Chon* apud Egyptios Hercules, quanquam Seldenus dubitet: in Sina *Confulus* literarum & artium inventor. (Hornius de Orig. Gent. p. 238). —*Canoc* alterum Mercururii nomen, חנון *Chanoc* verò eſt à חנן *Canach*, *erudire*, *inſtruere*, *docere*, (*q*) quod officium Mercurio tribuebatur. (Paſſerius Lex. Egypt. Hebr. p. 56).

His Punic name was *Nam-phanio*, whom Evander invokes to come with delightful ſongs or poems. Naom-fonn, in Iriſh, ſignifies melodious ſongs or poems; *fonn* is a ſong, poem, &c. it

 alſo

(*p*) The old Engliſh word *Gumtion*, ſignifying wiſdom, artful, is from this root. See Dictionary of Cant words.

(*q*) *Phine* was an Egyptian name of Thoth or Mercury Pherecydes calls him Ou-Phion. See next chapter.

alſo ſignifies *wiſdom; foin-ſguel* a wiſe ſtory. Arabic فن *fenn*, ſcience, learning, knowledge, &c. So that all theſe names for Hercules only implied the ſame thing, namely an eloquent and wiſe man, and ſuch was repreſented to have been the *Hercules Ogmius* of the Gauls; and there cannot be a doubt of the Gauls having borrowed this deity of the Phænicians or of the Hibernians. Bochart is of opinion this Gaulic Ogmius was the Phænician Hercules; it is probable he was, for we find his Punic Name is Scythian likewiſe, and *Ogam* is ſaid to have learned the *Phenian* dialect in the ſchool of the Scythian Fenius. Hence *Fiioun*, the Arabian name of the *Herculis magna urbs* in Thebais.

Our Ogam is ſaid to have taken to wife a woman of the name of Lam: this name implies a fooliſh, wicked woman; it is a well known Punic name. *Lamia* nomen eſſe Punicum—Lamia enim mulier Africana fuiſſe fertur, Beli & Libyæ filia (*s*). The name, in Iriſh, ſignifies any thing horrid and dreadful, and is the oppoſite to *Crom* a name of the deity, لئم *laem*, in Arabic, has the ſame meaning: hence Euripedes ſays *Lamia* was an infamous name, dreadful to mortals; ſhe is ſaid in our hiſtory to have been *ſci-an Ogma*, the helpmate of Ogam: סכנ Secan or Sekenet, adjutrix: whence the Egyptian *Schi* and *Schimi* a wife. (Nomenclat. Egyptiaco-Arab. p. 81).

But

(*s*) Bochart Geogr. Sacr. 589.

But this helpmate was named *Lám* or *Lamia*, which ſignifies a horrid, dreadful monſter; hence muſt have ariſen the Grecian ſtory of Hercules having begotten Scythes, the progenitor of the Scythians, on the body of a monſter, half woman half ſerpent. A fable which gained ground wherever the Scythians went—from Scythia to Tartary, China and Japan (*t*).

I think the paſſage is entirely allegorical, and that the ſenſe of it is, that Ogam or Hercules Ogmius, the God of eloquence, eſpouſed سخن Sukhan, or کلام Kulam, that is eloquence.

I would now aſk my readers, if they think it poſſible or probable, that ſuch a compoſition as the foregoing preface to the Ogham, could have been fabricated by monks of the 9th and 10th Centuries, the date the opponents of Iriſh hiſtory bring all Iriſh MSS. to. Is it poſſible they could have ſuch a knowledge of Egyptian hiſtory, as to have ſelected theſe names of Ogmius? or to have brought into one ſhort ſcene ſuch a coincidence of names, of perſons, and of places, conformable to Eaſtern Hiſtory.

I muſt now draw the reader's attention to the ſtop or Semicolon (.·.) at the end of the Ogham writing of the name of Sém. The *Tree* is adopted for the emblem of literature by Ogam, every letter

(*t*) D'Ancarville Recherch. ſur l'origine des Arts de la Gréece L. 1. C. 2.

letter is named from ſome tree; the branches are *words*, the leaves letters; to prune the tree or vine, in uniform order, ſo as to leave the branches of equal length on both ſides, or to interweave theſe branches in uniform order, ſignifies to *compoſe verſes*, and the Iriſh words, implying the one, alſo expreſs the other, of which in its proper place, where we ſhall ſhow the ſame emblem to have exiſted with the Oriental nations. The tree then, being the emblem of literature, the vine was choſen in preference, and the bunch of grapes was adopted for a period or ſtop. This ſtop is reverſed by the Jews and Chaldeans thus ⁘ and is called שכל *Sacal* and סגיל i. e. *botrus*, the bunch. Vocalis trium punctorum, quæ formam *botri* referunt apud Grammaticos, in legendo *Segol* i. e. *botrus*, facit *Semicolon.* (Buxtorf.) שכל Sacal, orbari, hinc Eſcol, botrus, bacca, & *Sacal* intelligere, erudire, inſtruere. *Sekel* intellectus, prudentia—hinc *Scældri*, antiqui Danorum poetæ, à *Sacal* intelligere, erant enim etiam philoſophi—hinc Sax. *Sagol*, fuſtis, ſudes, quaſi magiſtra artium ſit virga; ut à למד *lamad*, docere, erudire, eſt *Malmad* ſtimulus, qui & ipſe bobus magiſter eſt arandi—item Sax. *Scalc*, miniſter, ſervus, ad res benè & ſcitè gerendas hinc Gall. Mare-ſchal, Seneſchal. (Tomaſſin. Gloſſ. Hebr.)

Fig. 3. is called *Rot Ogham* or the wheel or circular Ogham; by others *Ogham Coll*, or, the Ogham of Mercury, the author of poetry.

It

It is a Scale of Profodia, but how uſed we are not informed: it certainly has a great reſemblance to the Arabian circular ſcales of Profidia, which may be ſeen at the end of Pocock's Carmen Tograï, publiſhed by the learned Dr. Clarke, Oxon. 1661, one of which is repreſented at fig. 4. *Reitet* in Arabick, ſignifies a circular tent compoſed of one piece of cloth, and with the Arabs the ſymbol of the tent is uſed in their profodia.

From the wheel the Iriſh Grammarians carried the idea to the Cogs of the wheel; at fig. 5, is repreſented an alphabet called *Ogham Snaite*, or the Cog-Ogham. The metaphor of the wheel was applied by the Chaldæans to a man who ſpoke with fluency, as in Prov. xxv. 11. Verbum ductum ſuper rotas ſuas: whence we have in Iriſh *Roithra*, literally, ſpeaking on the wheels, to ſignify a prattling fellow, who talks as faſt as a wheel turns round. (See Guſſet. Lex. Heb.) (*u*)

From the circle, the alphabet is next reduced to ſtraight lines, as in Pl. 2. fig. 1, 2, 3. The author then tells us that Beith, was always the leading letter, becauſe Ogam firſt inſcribed his name on *Beith* or the Birch tree. This manner of forming all the characters, it is ſaid, amounts to 150; many of which are evidently of modern invention (*w*)

As

(*u*) Chald. שנן Sanat, a tooth, a Cog, plur. Sanateth, denotes quales ſunt in rotis, horologio &c,

(*w*) There is an error in the Ogham alphabet of my Iriſh Grammar, the Engraver has placed the claſs of M where the claſs of A ſhould be.

As the Jews had an alphabet, they named the River Alphabet, becauſe they ſay, it was given to Abraham at the paſſage of the river, when he departed from Chaldea to go to the land of Canaan, ſo the Iriſh had an Alphabet called *Ogam buaider for Amhna*, or, Ogam victorious at the River. See Pl. 2. fig. 4.

The next alphabet worthy of notice is the *Ogam run na Fian*, or the ſecret military character. See Pl. 2. fig. 5.

They had alſo a ſecret way of writing by tranſpoſition of letters, which is called *Ceann ar umaill*, or topſy turvey; thus, four ſtrokes ſtood for B inſtead of one ſtroke; and one ſtroke ſtood for N inſtead of four for B; but the change went no further than the *fleaſc* or faggot, that is, not beyond one diviſion marked in fig. 3; as is ſhewn in Pl. 2. fig. 6.

The Jews did the ſame, making the tranſpoſition throughout the alphabet; this they called *Atabas* אתבש, a word of no ſignification, but compounded of א, which ſtood for ת, that is, the firſt letter for the laſt, ש for ב, and ſo on in this manner.

א ב ג ד ה ו ז
ת ש ר ק צ פ ץ

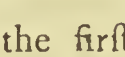
The Jews had another change of words or letters expreſſing numerals, of ſome note; this they called *Gemetria*. It ſhews pretty clearly that literary characters were firſt intended for numerals, agreeable

agreeable to our Iriſh MSS. repreſenting the Ogham, and on which we ſhall treat more fully in the next chapter. When a certain number was to be expreſſed by numerals, they often ſubſtituted other letters or numerals, whoſe ſum total was the ſame, but the letters different. For example, the word METRATON, in Hebrew, reckoned 314; inſtead thereof they ſubſtituted the word SHADI, the ſum of which was the ſame as in the following.

מ	—	40	ש	—	300
ט	—	9	ד	—	3
ר	—	200	י	—	10
ט	—	9			
ו	—	6			314
נ	—	50			
		314			

And in ſome caſes, theſe words became part of the language: for example, in Chaldaic *Sarus* and *Neieries* ſignified certain periods of time, only becauſe the words formed by theſe letters, taken as numerals, make up the periods; and in Egyptian the word *Neilos*, ſignified a year of 365 days, and *Lebnos* a year of 360 days, for the ſame reaſon, as will be proved in the next chapter; which ſhews clearly that numerals were invented before letters, and, I think, as clearly that theſe numerals were adopted for letters.

In

In the explanation of this Ogham we have the character ſubſtituted for the Ogham A; it is thus repreſented \/, and under it is written *olov*; this is the *oloph* or A of the Phænicians. In the third diviſion of the *Uraicecht*, called the book of Fearceirtne, this character is thus repreſented  ; the firſt occurs often in the Egyptian inſcriptions (*x*), it is the Punic A; the laſt is the exact form of the Chaldæan A or Eſtrangelo *Aleph*, (ſee chap. 5), and that in the middle is nearly the form of the A in the inſcription, pl. 3.

Theſe are not the only inſtances of the Iriſh having uſed the Chaldæan and Phænician characters. Mr. Burton Conyngham has now in his poſſeſſion one of thoſe double-cupped patera, deſcribed and engraved in the 13th number of the Collectanea. The inſtrument is of gold, was found in the county of Mayo, and weighs about ſix guineas. On the outſide of one cup is an Ogham inſcription; on the outſide of the other an inſcription in the Phænician or Eſtrangelo character. See Pl. III. where the cups are reverſed to ſhew the inſcription. The Phænician word is compoſed of the letters *Ain*, *Lamed*, *Tau*, *Aleph*, i. e. עלתא, i. e. *Alta* or *Olta*, ſignifying an holocauſt. This confirms my former opinion, that theſe

(*x*) See the Egyptian inſcription Pl. II. fig. 7. from Pignorius.

theſe inſtruments were uſed in ſacrifices (*y*). The Ogham characters are UOSER, *Uoſer*, *Oſir*, or *Uſar*, the Sun, the principal deity of the pagan Iriſh (*z*).

The names *Aeſar*, *Aoſar*, frequently occur in ancient Iriſh MSS. which are always tranſlated God. The Etruſcans wrote *Aeſar* and *Eſar*. Arabes, teſte Herodot. in Clio, Solem dixerunt *Urotalt*, id eſt, lucis Deum; itemque *Duſarem*, id eſt, perluſtrantem Deum. Arabicè compoſitum eſt *Dai-Uſar*, & ſimplex *Uſar*, id eſt, perluſtrans Deus. Sol, in Hetruſca etiam lingua *Eſar* vocatus eſt. (El. Schedius de Dis German, p. 108).

This inſcription ſhews that the Ogham was written ſometimes in detached characters, and probably in columns, from the top to the bottom, as the maſter line of each character is here perpendicular, agreeable to the rule laid down in my Iriſh grammar, 2d edit.

Duſares, Suidam qui Deum Martem interpretatur, quaſi ex ἄρης & Διὸς compoſita voce, hallucinatum eſſe monet nobil. & doct. Seldenus: nomen originis Arabicæ eſſe, non Græcæ, ac *Duſarem* Bacchum eſſe non Martem. Quid ergo apud Arabes ſonat? num *ſplendidum* vel *coruſcantem?* (Pocock ſpec. Hiſt. Arab. p. 104).

From

(*y*) עלתא holocauſtum, עלה has the ſame meaning; hence the Iriſh *Ulla*, a place of devotion. *Olat* a hill on which ſacrifices were performed.

(*z* Egyptiorum plerique videntur id nomen pronuntiaſſe Oiſhiri, Oiſiri, & alii Uſiri; diverſa ejuſdem nominis pronunciatio. Jablonſky, p. 152.

From this laſt learned author we learn, that the ancient Arabs worſhipped Venus, under the name of *Al-zuhary*, which is the Iriſh *Suire*. See Introduction, p. 39. The moon, under the name of *Cenanah*, in Iriſh *Cann*. Many other examples of this kind we ſhall give in the proper place.

The Phænician inſcription appears to be written in the ſacred character; Ammuneæ Phænicium ſacræ literæ quæ templis peculiares, cum iis quæ reperta ſunt in adytis repoſita, *arcanis ammoneorum literis*, quæ non ſunt omnibus notæ. (Philo). Babylonios quam Ægyptios & Æthiopes colligimus ſacras habuiſſe literas. (Bochart Phal. l. 2. c. 17.) The Ogham characters have a great reſemblance to the Egyptian ſacred characters given in Pl. 2. fig. 7. copied from the *Menſa Iſiaca* of Pignorius, Tab. iv. Egyptiaco charactere aſcriptum eſt *Magnus Iao*, is all the explanation given by this author. In the Egyptian characters of the firſt line, I read HORI or HORE, an Egyptian deity, ſon of Oſiris, whom the Greeks denominated IAO (*a*). The Phænicians alſo worſhipped Orus, Iſis and Oſiris; their copper coins, with theſe deities on the reverſe, are ſtill dug up at Malta. (*b*).

The Ogham alphabet is called *ABgiter* or *Abgitir*, that is, the form or figure of *Ab*, or, the tree. Ch. גִּטִּיר *gitir* forma, figura. (Buxtorf.). Voſſius

(*a*) See Jablonſky Egyptiorum Pantheon, L. 2. C. 4. De Horo Egypti deo, apud quoſnam Græciæ populos, nomen habuerit IAo.

(*b*) Travels in Sicily and Malta by De Non. p. 277.

Voſſius having ſhewn the error of Pauſanias in deriving the word *arbor*, a tree, from *robur*, and that of Iſidorus in deriving it from *arvo*, ſays, non diſpliciat origo ab אב AB, id eſt, arbor, inſerto R. ut Herba à Ch. אבא Aba, itidem R inſerto. Thomaſſin gives the ſame derivations in his Hebrew gloſſary. The Iriſh *Abgitir* is evidently Chaldæan, viz. אב-גטר, id eſt, the form or figure of the trees, correſponding to the idea given of it in the beginning of this chapter. In Arabic *heja* ſignifies a *tree* and the alphabet, and *hejra* a tree running into luxuriant branches, metaphorically, trifling converſation.

The Egyptians had an hieroglyphick character, ſo the Iriſh had an hieroglyphick alphabet: inſtead of trees they gave the names of animals to the letters of one alphabet; of birds to thoſe of another; of colours to thoſe of another; and of ſcientifick terms to another. Example:

En, or Bird Ogham.	*Dan*, or Science Ogham.	*Dath*, or Colour Ogham.
Beſan	Bathumnacht	Ban
Lachu	Luamnacht	Liath
Faelin	Filideacht	Flan
Segdaig	Sairſi	Sodath
Droen	Noaireacht	Necht
Truit	Haircetal	Huath
Querc	Druideacht	Dub
Mintan	Tornoſcht	Tenin
Geis	Cruitereacht	Cron

Ngeig

Ngeig	Quiſſlineacht	Quiar
Tſineolac	Milaideacht	Mbract
Roenat	Gaibneacht	Gomor
Aidir	Ngibae	Nglas
Eleog	Tſreguindeacht	Tſrorca
Odoroſcrah	Ronnaireacht	Ruad
Uiſeog	Airigeacht	Alat
Illait	Ogmoſocht	Odar
	Umaideacht	Uſgda
	Enaireacht	Erc
	Iaſcaireacht	Irfind.

They had alſo a Ship Ogham, or alphabet of nautical terms, as we may collect from the following paſſage:

Neming nuaill bretaigh dián Ogham, ni dan nim raigea ro Solumni; dirigh diàn indſcib gan-irrlún. Ogham an aichnid iceaſtib coirib: comairoi ar is crann fa loch ler ceartach. III nogham ri larda do rada fri huair, irrſcrudain Ogham n Eathrac, i. e. Barc fri Beithi a V. Long fri Huath a V. No fri Muin a V. Curaeh fri Ailm a V. aendib ar in c. fid ado ar infid tanaiſte coroiſeda V in fid deiginac ſecip nac aicme.

Neming, a famous judge of Ogham writing, made an irregular panegyric extempore; it was a poem in nature of an enquiry into right and property, in which he expreſſed himſelf *gan-ir-lun*, without whining ſatire. Inſtead of trees in his Ogham, he took the metaphor of nautical terms for characters: they ſay he made 150 of them, applying

applying throughout the nautical Ogham. For *Beithi*, B, or the birch tree, he took *barc* (a boat) and ſo through the fleaſc or diviſion of B. *Long* was uſed inſtead of *Huath*, and ſo on in the 5 letters in that diviſion. *No* begun the third diviſion of M, or Muin, and *Curach* was ſubſtituted for A, &c.

Barc is a boat. *Long*, a ſhip. *No* or *Naoi*, a ſhip, and *Curach* formerly ſignified a large ſhip; it is now applied to boats made of wicker, and covered with hides.

This is juſt ſuch another interpolation in the book of Ogham, as the affair of the wen growing upon the cheek of an unjuſt judge in the Brehon laws. I have tranſcribed this interpolation on account of the obſolete expreſſion *irr-lún: irr* ſignifies a ſatire or lampoon: *lún* (pronounced as the Engliſh loon) originally ſignifies melancholy, lamentation, and is the oppoſite to *lonn*, joy, mirth; whence the adjective *loinneach*, merry, jovial: *lon-dubh*, the black choriſter, i. e. the black bird. *Luinneag* (read *lonneag*) a chorus, a highland catch, (Shawe); it is the Arabick لحن *lehin*, melody, tone, modulation; *luhin*, a ſong.

But *lún* properly ſignifies lamentation; it is ſynonymous with *torah* and *goile*, (the *keenaun*, or weeping over the dead) the ترح *turuh* and *guleh* of the Arabs, which ſignify melancholy, lamentation: *lún* is now never uſed in Iriſh but to expreſs the ſtate of a perſon in the melancholy-mania:

mania: it is the Hebrew and Phænician לוּן *lun*, in Hiphil הֵלִיל *helin*, which ſignifies to complain or lament: whence the Greek *Linos*, Λῖνος: "The Egyptians, Phænicians, Cyprians, and "other nations, ſays Herodotus, uſe a ſong "which is called by different names, in different "nations; but all agree that it is the ſame with "that which the Greeks ſing and call *linos*. As "I have wondered at many uſages of the Egyp-"tians, ſo more particularly, whence they came "to call this ſong *linos*, the ſinging of which has "been always uſed amongſt them. But *linos*, in "the Egyptian language, is called *Maneros*; and "the Egyptians relate, that *Maneros* was the only "ſon of their firſt king, and that having died an "untimely death, this *ſong of lamentation* was ever "after ſung by the Egyptians in honour of him; "and that this was their *firſt* and *only* ſong of the "kind."

Euſtathius in his commentary on Homer's Iliad Σ. v. 569, 570, has a large account of this ſong *Linos*. The Greeks, according to cuſtom, feigned a ſtory concerning the old Theban poet *Linus*, and derived it from him; but they borrowed it of the Egyptians, Phænicians or Scythians. The Egyptians ſung it to lament the death of *Oſiris*; and the Phænicians on account of the death of *Adonis*. Pauſanias, Euſtathius and others, miſtake the words of Homer:

——— Λίνον δ' ὑπὸ καλὸν ἄειδε
Λεπταλέῃ φωνῇ.

Homer

Homer in this place is repreſenting not funeral muſic and ſinging, but, on the contrary, the jovial muſic and ſongs in which the young men and virgins joined with dancing, in the time of vintage. So that Λίνον there means joy, and is the ſame as the Iriſh *lonn*, and Arabic *lehin*, as before (*c*).

To return to our Nautical Ogham. As our Hiberno Scythians applied the *long* ſhip, or houſe, to *proſodia*, ſo did the Arabs apply the Tent which was their dwelling. Ex literis motis, & quieſcentibus fiunt Arabes, Chordæ & paxilli: ob analogiam quandam inter tentorium & verſum, eorumque partes, ita dicta: nam ut illud *Baito'ſhari*, i. e. domus pilorum, ita & hic *Baito'ſheri*, domus verſuum appellatur, & proinde quodlibet hemiſtichium *meſraon*, janua. Ex pedibus hiſce, ſive partibus, in *orbem* diſpoſitis, fiunt quinque *dawayero*, i. e. Circuli, totidem ſumma carminum genera ambitu ſuo complectentes, quorum ſingula, excepto ultimo, in alia denuo ſubdividuntur, ut univerſa fiunt quindecim——vocantur autem generali vocabulo *bohuron* à *bahron* quod MARE denotat. (See Dr. Clarke's proſodia of the Arabs, at the end of Pocock's Carmen Tograï). The reader will judge what analogy there can be betwixt a tent, its cords and poles, and the *ſea: Baito ſheri* is the Chaldean בת שרי *beth ſheri* and the Iriſh *beit-ſhear*, ſignifying *the verſe of a poem or ſong*.

(*c*) See Herodot. l. 2. c. 79. Athenæus Deipros. l. 14. p. 620.

Pl. IV. contains ſome whimſical alphabets and ſome ſigla or ſigns for words; theſe are evidently the inventions of modern bards, intended to perplex the reader: here and there are interſperſed ſome characters reſembling the Egyptian ſacred characters in Pl. II. fig. 7.

In the *Uraiceaft* are two alphabets called *Abgitir Eigipti*, or Egyptian Alphabets. See Pl. V. The ſecond column is a copy of one of theſe alphabets, which exactly correſponds with the Palmyrean Alphabet taken from medals by Gebelin. See column 3. The 4th column is an Egyptian Alphabet by Abbé Barthelemy (taken from the Encyclopedie). Column 6 and 7 are Egyptian Alphabets from Ambroſius. 10 an Egyptian Alphabet from our book of Oghams.

This fragment on the Oghams concludes with another whimſical alphabet called *Ogham Druinneach* or the Embroidered Ogham. See Pl. VI. fig. 1, and with other ſigla or ſigns for words as in fig. 3, all which I look upon as the invention of modern times.

Remarks.

When Apuleius was about to be initiated into the myſteries of Iſis, the Egyptian prieſt reached down a book from the ſhelf, and ſhewed him the elements of letters, in two different forms; one in Hieroglyphics, ſuch as we find on the obeliſks; another written in circles: " et injecta dextera, ſenex

ſenex commiſſimus, ducit me protinus ad ipſas fores ædis ampliſſima; rituque ſolemni apertionis celebrato miniſterio, ac matutino peracto ſacrificio de opertis adyti profert quoſdam libros, literis ignorabilibus prænotatos; partim figuris cujuscemodi animalium, concepti ſermonis compendioſa verba ſuggentes;— partim *nodoſis, et in modum rotæ tortuoſis capreolatimque condenſis apicibus*, à curioſa profanorum lectione mutata (*d*). Cicero & Lactantius, Mercurios quinque per ordinem fuiſſe volunt, quintumque fuiſſe illum, qui ab Egyptiis vocatur Theut: hunc aſſerunt authores Egyptiis præfuiſſe, eiſque leges ac literas tradidiſſe. Literarum veró characteres in animalium, *arborumque* figuris inſtituiſſe (*e*).

The reader is deſired to compare the Egyptian inſcription, Pl. II. fig. 7, (taken from the Menſa Iſiaca of Pignorius, Tab. iv. fig. 3) with the Iriſh Ogham. Egyptiaco characterе aſcriptum eſt Magnus Iao. The ſimilarity of the characters with the Ogham is very ſtriking.

If one of our Iriſh philoſophers had opened a book of Ogham's, and given a tranſient view of the circular alphabets in Pl. I; or the alphabet in Pl. VI. fig. 4, how could the beholder have found better words to deſcribe them, than thoſe uſed by

 Apuleius

(*d*) Apul. Metamorph. L. XI. p. 268. Viti capriolus proprium. Theophr. hiſt. plant. Capreolus, a tendrel of a vine, a fork for a vine. (Ainſworth).

(*e*) El. Schedius de Dis Germ. p. 109.

Apuleius, eſpecially if he had caſt his eye on the titles *Triagh Sruch*, i. e. the Three Vines, and *Fege Fineamhain*, i. e. the Branchy Vine?

The ancient Scythians, hiſtory informs us, uſed Hieroglyphics. I am of opinion the ancient Iriſh did the ſame; becauſe moſt words ſignifying an image, do alſo ſignify a letter of the alphabet; as *mion* or *muin*, an image, a letter, Hebr. מון *moun*, imago, ſimilitudo (fortè, hinc *Monile* ei enim apponuntur ſigna & imagines (ſay the Lexiconiſts): but we have in Iriſh *muin*, the neck, whence *muince*, a collar, an ornament for the neck; and in Arabic معنق *mainak* ſignifies a horſe with a fine neck, and معنقت *maanikut* is an ornament for the neck. Ch. מיינקא *miinika*, monile, brachiale ornamentum, מניכא *minica*, torques; from our *mion* an image, a letter, perhaps the Arabic منا *minat*, ſignum, nota (Gol. 2187). Iriſh *Ské*, a letter, an image, Ch. שכיא *Sekia*, imago, pictura, effigies, &c. Egyptiacè *ſach* ſcriba, ſcribere.

That the Egyptians had a running alphabet is evident, from the modern diſcovery of Count Caylus; and I think it is as evident that this alphabet was formed from their Hieroglyphics, which (it is very probable) originally ſtood for *numerals (f)*; becauſe

(f) The inſcription of the obeliſk, which Germanicus cauſed the Egyptian prieſt to explain to him, contained the number of men Seſoſtris had in the city fit to bear arms, the tribute every nation paid: the weight of gold and ſilver, the number of arms and horſes, the quantity of corn paid by every nation, &c. See Tacitus. Annal. L. 2. C. 60.

becauſe theſe are very different from thoſe Hieroglyphics compoſed of figures of men and animals, of ſacred birds and inſects which appertained to their myſtical Theology. Count Caylus had the good fortune to obtain ſome ancient mummies, on the banderoles of which were inſcriptions in a running hand. The Count having compared the letters with the Hieroglyphics, readily perceived a great ſimilitude in the characters. See Pl. VII. of this work, and Vol. I. of the Count's antiquities.

I have only to add, that the circular alphabet was probably formed from the word Og, which in Iriſh implies a circle, it is the Arab عوج *aueg*, curvavit, flexit; whence we have in Iriſh *bo-ogha* or *bogha*, a bow, from *bo*, wood, and *ogha*. Egyptian *bo*, lignum.

Of the Chineſe UKIM, and the Perſepolitan unknown characters.

Couplet relates that the firſt Chineſe letters conſiſted of *ſtraight lines*, which ran parallel to one another, and were of different lengths, and variouſly combined and divided; Martinius ſays the ſame; and they both give ſeveral ſpecimens of the moſt ancient manner of writing them. Theſe letter-

letter-lines were contained in the book called *Tekim*, and was aſcribed to *Fo-Hi*, who was a *Scythian* from Cataia. But although theſe were ſaid to have been invented about 2438 years before Chriſt, no body undertook to explain them before *Veng-Vang*, a foreigner, and a tributary prince, who lived about 1100 years before the Chriſtian Æra; and above 500 years after him, the great *Confucius* undertook the interpretation of them, that is, 838 years after the invention. Couplet alſo ſays, that before the time of *Fo-Hi*, they had knots of lines inſtead of ſtraight lines, for letters; and that *Hoang-Ti* was the firſt who compoſed the Chineſe characters which were ever after uſed.

The knots of lines, and the ſtraight-lined characters, were moſt probably firſt uſed as numerals, and, like our contracted Ogham, never exceeded five, the number of fingers on the hand. Bayer, in his firſt volume of his *Muſeum Sinicum*, obſerves, that the common characters of the Chineſe conſiſt of nine ſimple characters, *five* of which were plain lines, and the other four are two or three of them joined together; ſo that it is probable, that theſe Chineſe characters or letters were originally formed by various combinations, out of the old lines of the book *Tekim*, aſcribed to *Fo-Hi*, the founder of the Chineſe empire.

It is alſo worthy of notice, that the unknown characters at Perſepolis, conſiſt of a number of

ſtrokes

ſtrokes or darts (exactly the ſame as our Ogham Pl. VI. fig. 2.) and that the number never exceeds five, which made Monſieur Gebelin obſerve, there was a great reſemblance between the Iriſh Ogham and the Perſepolitan unknown characters (*g*). Monſieur Bailly is of the ſame opinion, and from the number of the combination, he thinks, all theſe alphabets were originally *numerals*. " Les charactères Irlandoiſes, appellés *Ogham*, ne conſiſtent que dans l'unité répétie *cing fois*, & dont la valeur change, ſuivant la manière dont elle eſt paſée, relativement à une ligne fictive. Ills ont beaucoup de rapport avec ceux de Perſépolis ; ces traits qui repréſentent l'unité ſont perpendiculaires : les *Koua* de Fohi ſont des lignes horìzontales ; Leìbnitz a cru y trouver ſon arìthmétique binaire. Les uns & les autres ſemblent appartenir à une *langue numèrique*, fondeé ſur *cinq* ou ſur deux nombres ; l'une eſt dérivée du nombre des doigts de la main l'autre qui n'emploie que deux nombres, eſt une réduction & une perfection de la premiere. Ces caractères conſervés ſur les ruines de Perſépolis me rappellent que, ſuivant la tradition Perſan, Eſtekar ou Perſépolis, a été bâtie par le Péris du tems de leur monarque Gìan-ben-Gian. Cette *langue numerique* donc avoir été l'ouvrage des Peris, les ancetres des Perſans (*h*)."

We

(*g*) Origine de l'Ecriture, Vol. 2.
(*h*) Lettres d'Atlantide, p. 458.—Vindication of Anc. Hiſt. of Ireland, Pref. p. xlii.

We ſhall now proceed to prove that the tree was the ſymbol of literature, with the Oriental nations, as well as with the Iriſh, and ſecondly that alphabetic writing originated from numerals.

CHAP.

CHAP. II.

The Tree, the Symbol of Knowledge, of Numerals, and of Literary Characters.

THE Iriſh or Hiberno-Scythian language, like the Hebrew and other ancient languages, abounds in trope and metaphor. In the foregoing chapter we have ſeen that the *Ogham tree* was firſt the ſymbol of numerals, and from theſe numerals were formed *literary characters*. The reaſon of the firſt muſt ſtrike every reader on inſpection of the contracted Ogham, Pl. VII. fig. 4: each figure bears reſemblance to a tree; hence it was natural to adopt the names of ſuch trees for the names of theſe numerals, as appeared to have a ſimilitude to the numerals in their luxuriance and branches, and hence aroſe the ſymbol of the tree for ſcience in general.

Eo tempore, quo Moſes natus eſt, floruit *Atlas* aſtrologus Promethei Phyſici frater, ac maternus avus majoris Mercurii, cujus nepos fuit Mercurius Triſmegiſtus. (Elias Schedius de Dis Germ. 109, hoc autem de illo ſcribit Auguſtinus). Quanquam Cicero & Lactantius Mercurios quinque per ordinem fuiſſe volunt, quintumque fuiſſe illum, qui ab Ægyptiis Theut, à Græcis autem Triſmegiſtus appellatus eſt. Hunc aſſerunt authores Ægyptiis præfuiſſe,

præfuiſſe, eiſque leges ac literas tradidiſſe. Literarum verò *characteres in animalium, arborumque figuris* inſtituiſſe. (Eli. Scheld. p. 109.)

There was an opinion amongſt the heathen philoſophers, that the world is a parable, in which is an outward appearance of viſible things with an inward ſenſe, which is hidden, as the ſoul under the body. (Salluſt περι θεων. c. 3.) (Clem. Alex. Strom. l. 5). Sentiments and ſcience were therefore expreſſed, by wiſe men of all profeſſions, in ancient times, under certain ſigns and ſymbols, of which the originals are moſtly to be found in the ſcripture, as being the moſt ancient and authentic of all records in the world, and ſhewing itſelf in the form of its language and expreſſion. To the ſcholar, the ſymbolical language of the bible is ſo uſeful (ſays the pious and ingenious Mr. Jones) that every candidate for literature will be but a ſhallow proficient in the wiſdom of antiquity, till he works upon this foundation; and for want of it, adds this author, I have ſeen many childiſh accounts of things from men of great figure among the learned.

The uſe of ſymbols have extended to all times, and wiſdom hath been communicated in this form by the teachers of every ſcience and profeſſion. We might wonder if it were not ſo, when God, from the beginning of the world, taught man after this form; ſetting life and death before him under the ſymbols of two trees; and it is both an ingenious and ſublime ſentiment, in a certain author,

thor, that the *whole ſcenery of Paradiſe* was diſpoſed in an *hieroglyphic ſchool* for the inſtruction of the firſt man, and that the ſame plan, ſo far as it could bē, was afterwards transferred to the tabernacle and the temple (*a*).

The tree of the knowledge of good and evil has been thought, by all learned men, to have been the ſymbol of ſcience, of wiſdom, &c. Sic dicta, ſays Grotius after Joſephus, quòd daret ἐξύτηλα διανόιας, i. e. *acumen mentis*.

The Egyptian wiſdom delivered all things under ſigns and figures, ſpeaking to the mind rather by viſible objects than by words, and conveying inſtruction under a hidden form, which only the wiſe could underſtand.

Moſes muſt have been accuſtomed early to this mode of delivering ſcience by ſymbols and hieroglyphics; and his whole law is, according to the ſame method, not ſpeaking literally of any ſpiritual thing, but delivering all things under ſigns, emblems, and deſcriptive ceremonies, which they who do not ſtudy are univerſally in the dark, as to the wiſdom of the Moſaic diſpenſation (*b*).

Plants are applied to explain the growth of the mind, with its different qualities and productions (*c*). The Egyptians adopted the mulberry tree (*kadmis*) for the ſymbol of wiſdom, of ſcience, and of numerals; the *vine* for the ſymbol of literary characters. This method of expreſſing things is called in

(*a*) Jones on the figurative language of the Holy Scriptures.
(*b*) Idem. (*c*) Id.

in Iriſh *Cnat* or *Kinat*, a word uſed at this day to ſignify an artful, ſly man, one who ſpeaks metaphorically, with double meanings: the original ſignification of the word is an alluſion, a metaphor, or a rhetorical figure, which is the true meaning of the Arabic word كِنَايَة *Kinayet*.

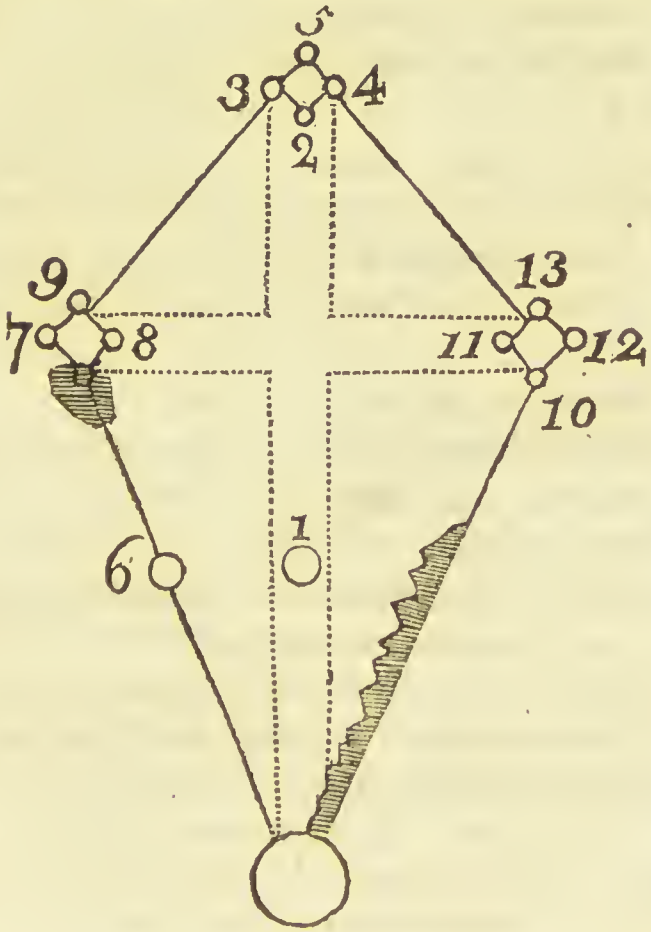
The Egyptians thus allegoriſed the tree of knowledge: *Oſiris* humidum, *Iſis* terra eſt, cui miſcetur *Oſiris*, ex quibus *Horus* ſpiritus omnia alens & fæcundans, ex ſemine naſcitur. *Iſis* ab inferis, *Horum* reſuſcitat, dum ſemen terræ commiſſum in plantam, arborem, folia, flores, fructus protulerat: aduſtiva verò *Typhonis* vi, & ſiccitate *Horo* inſidiunte, quod Autumnali tempore fit, *Horus* interimitur a *Typhone*, id eſt, fructus decidens, novam ſementem, præſtat, quæ condita terræ, denuo ab *Iſide Anubidis*, id eſt, Mercuriali Agricultoris induſtria inſtauratur. Hâc ſimilitudine non tantum de generationis ac corruptionis rerum viciſſitudine in ſemine vegetabili ſe exerante, ſed & de *ſenſibili*, imo, & de *rationali*, atque *intellectuali* ratiocinabantur. Nam de ſemine admirationis, *arbor* exoritur *rationalis*, quæ fructus parit admirationi ſimiles, per elicitam ſiquidem admirationem, ſimilem erigit, *rationis arborem*. Ita ex ſemenali demonſtrationis principio, *intellectualis* procedit *arbor*, ex ſe principiæ ſeminalia exerens, per quæ *intellectualis* iterum *arbor* exurgit (*d*).

This allegory gave riſe to the *arbor ſephiroth* of the Cabbaliſtical Jews, which they pictured, winding

(*d*) Kircher Obel. Pamph. Ideæ Hierogly. p. 380.

ing its branches round the Egyptian letter *Tau*, ſacred to Thoth; and this was called the *intellectual tree*, the tree of numbers and of ſcience. *Sephiroth* implies, numbers, literary characters, writing, a book, &c. hence Ariſtotle, *numeri & figuræ notant ideas rerum.* What has been taken for the Rod of Aaron, on the ancient Jewiſh coins, was probably deſigned to expreſs this Arbor Sephiroth.

The Iriſh had alſo their intellectual tree, in the form of the Egyptian *Tau*, as I find by a mutilated copy, in an ancient fragment, thus expreſſed:



Fenn
Philoſophia.

The baſis or root of the tree is *Fenn* or *Finn*, i. e. Science, Philoſophy; in Arabic فن *fenn*: from thence proceeds the main ſtem, No. 1, expreſſed by the word *modhathanath*, id eſt, *nath*, ſcientia, *modhathæ*, and under the word is written *Ethica*. This is the Chaldæan מדות *midath*, mores, virtutes. *Sephir he miduth*, Liber Ethicus. This is the title given to a tranſlation of Ariſtotle's Ethics into Hebrew, by Don Meir, in 1405.

2. *Toiſeach*, i. e. *laidireacht*, fortitudo.—Arab. توش *tooſh*.
3. *Ceile*, *Keile*, i. e. prudentia. Arab. عقل *akl*, wiſdom, خيال *kheial*, the power of the mind.
4. *Suadhnacht*, temperantia. Arab. سكونت *Sukunut*.
5. *Firè*, juſtitia. Arab. حفور *hufur*, juſtus.

On the left. 6. *Aighneas*, logica (it is the word uſed throughout the Brehon laws, to expreſs pleading in a court of law). Chald. הגיון *hegaion*, Logica (*e*).

7. *Aurekepht*, grammar. See Ch. 1.
8. *Sreabh-labhra*, (*labhra* i. e. ſpeech), dialectica. Arab. صرفی *Surfé*.
9. *Con-Aighneas*, dialectica.
10. *Caoille-meaſas*, geometria. Perſ. *Khilah*, land, *keil kirdun*, to meaſure land.
11. *Bineas*, i. e. *Ceol*, muſica. המבין *hem-bin*, peritus muſices. Schindler at בון.—חלל *Chall* tibiis canere. *Me Chol*, Chorus.

12.

(*e*) *Con-natagat*, is another Iriſh word for logic. *Con*, ſenſe, reaſon. نطق *nataka*, articulatim & ſignificatem protulit vocem unde منطق *muntik*, logica.

12. *Reul eolas*; aſtronomia, (*eolas* knowledge; *reul* of the ſtars).

13. *Dana teibith*, ars medica. Arab. دانايي طبث *danaie tybbut.*

From the concordance of theſe ſcientific terms, it is evident, the Oriental Scythians either taught theſe ſciences to the Arabians, or learnt them of the Chaldæans and Arabs; for, there is not the ſmalleſt reſemblance between theſe Iriſh terms, and thoſe of the Greek and Latin.

Norden has given us the drawing of an Egyptian monument, where the *Arbor intellectualis*, as Kircher calls it, is finely expreſſed; it is the *Arbor Sephiroth* of the Jews, and the *Feadh* of the old Iriſh. See Norden's travels into Egypt. Pl. LVIII. and Pl. VIII. of this work.

Here is repreſented a tree, with an oval ſcutcheon placed in the midſt of the branches. The oval and the circle were ſymbols of ſcience, as we learn from Horapollo. The Greeks miſtaking *Neith* the god of war, for *Nath* the god of wiſdom and of ſcience, united both in Minerva, as I have already explained. The oval then became the *Scuta Palladis*—hinc tibi dat clypeum ſapientia, quod negat orbem (Martiannus Cappella). See Pierius Hieroglyph. Egypt. p. 450.

On the oval are engraved in three lines ſome Egyptian numerals miſtaken by Pierius for Chaldæan numerals; the loweſt denoting *Unit*, the ſecond *Ten*, and the uppermoſt an *Hundred*. On the right

right hand of the tree, is ſeated *Thoth* or Mercury, (the ſuppoſed author or inventor of Arithmetic) with his Caduceus in one hand, and with the other he is pointing to the numerals, inſtructing a diſciple ſtanding on the left ſide of the tree *(f)*.

Above the numerals is an oval, which was probably intended for a ſtar or planet. We know that the *Sabians* dedicated certain trees to certain planets, pretending they would be endowed with the virtues of the planets, and would reveal them to mankind by talking to them in their ſleep—cùm dedicatur arbor iſta illi ſtellæ, atque illius nomine plantatur, & fit illi hoc aut illud, influere virtutem ſpiritualem iſtius ſtellæ in iſtam arborem, ita, ut hominibus ſe revelent, eoſque in ſomno alloquantur (*g*).

Pierius calls theſe Chaldæan numerals: The Chaldæans had *alphabetic* numerals, of which hereafter. Theſe were undoubtedly Egyptian as Pierius himſelf acknowledges in another place, "apud Horum Niliacum invenias lineam unam "ſurrectam cum alia ſuperne dejecta vel incum-"bente, decem linearum quæ in plano ducendæ "eſſent, hieroglyphicum eſſe; puto ego hunc "exprimere voluiſſe *denarium* numerum." (Pier)

See

(f) Theut à Græcis Triſmigiſtus appellatus eſt, hunc aſſerunt authores Egyptiis præfuiſſe, eiſque leges ac literas tradidiſſe; literarum verò characteres animalium, arborumque figuris inſtituiſſe (El. Sched. 109).

(g) R. Moſe. in Morch. in Pocock Spec. Hiſt. Arab. p. 139.

See Pl. X. p. 1. This plate from Norden, and the numerals from Pierius, have been engraved and lately publiſhed by that learned antiquary Mr. Pownall, in his Treatiſe on the Study of antiquities; who, without degradation, to the divine penman, or offence to religion, thus allegoriſes the garden of Eden.—" If the antiquary ſhould " be allowed to proceed in this line of explanation " of the Moſaic antideluvian hiſtory, as an apo- " logue, he would certainly find, that the ſecond " and third chapters of Geneſis mean to deſcribe " the two ſtates in which man hath lived upon " the earth, concurrent with the account of the " progreſs of his depravation and corruption, and " the attendant puniſhment thereof, all accom- " modated in the moral of the *Mythos* to the " Jewiſh inſtitution. He is firſt repreſented in " his ſylvan ſtate, which is repreſented as a ſtate " of perfection and innocence, living in the gar- " den of the world, on the ſpontaneous fruits and " herbs of it, which were given him for food. " The mode of his life is regulated by ſome po- " ſitive commands of God, reſpecting the diſtinc- " tions of his food. There was one tree, the " *tree of knowledge of good and evil*, the fruit of " which he was forbidden to taſte. This is a " *Mythic tree*, a ſymbol not unknown to the " Egyptians, as may be ſeen in Norden; a tree " repreſenting, in the luxuriancy of its branches, " the wildneſs of men's opinion, and by its

" tempting and poiſonous fruit, the miſchievous " effects of being ſeduced by the vanity of *falſe* " *learning*, to become wiſe above the ſtation pre- " pared for us."

This may be a very juſt explanation of the allegory of the Moſaic antideluvian hiſtory; but I do not think my learned friend has hit upon the explanation of the Egyptian monument before us; it is certainly confined to the ſymbol of ſcience; and the tree is the tree of knowledge, whoſe *leaves*, ſay the Chaldeans, were *letters*, and its branches words:

חאלן גדול בוך גן עדן בהחענפים שחם תיבות ישפשטו
עוד ענפים דקים ועליהם והם האותיות : וכ"

This paſſage is extracted from a Chaldean, Rabbi Nahum, and it is thus tranſlated by Kircher: " Arbor magna in medio Paradiſi, cujus rami, " *dictiones*, ulterius in ramos parvos & folia, quæ " ſunt *literæ*, extenduntur"—The great tree in the garden of Eden, whoſe leaves were letters, and whoſe branches were words.

This paſſage fully explains the foregoing plate of the Egyptian monument, and the Iriſh Ogham tree alphabet. This is not a whimſical imagination of Rabbi Nahum; the metaphor is carried on in the Oriental dialects, in all words and ſentences relating to ſcience and to literature, which we ſhall proceed to prove; and it is a metaphor which has come down to our own times, though unnoticed. We ſpeak of a *branch* of ſcience, of knowledge, of literature. " I have known a woman

" man *branch* out into a long diſſertation upon the " edging of a petticoat," ſays Shakeſpeare.

The Jews and Chaldeans frequently ornamented the title pages of their books, with a proſpect of the garden of Eden, as an allegory of wiſdom, and in the center of the garden was pictured an apple tree, or an apple branch, with ſome proper motto, as the following:

כי טוב העץ למאכל וכי תאוה הוא לעינים ונחמד
העץ להשכיל

that is, *becauſe the tree is good to be eaten, fair to the ſight, and deſirable for the underſtanding.*

Philo, the Jew, allegorizes both trees of Eden; and Barcophan ſays the tree of knowledge was ſo called, merely from the devil's pretending it had a virtue to confer *knowledge* (*h*).

The Jews thought this was an apple tree; the Chaldeans and Arabians (*i*) ſay it was a vine; hence the *Fege Fineamhain*, or, branchy vine Ogham alphabet of the ancient Iriſh. The Indian Fig has been adopted by ſome, and what is moſt extraordinary, Wheat, though no tree at all, has put in its claim. The Egyptians took the Mulberry tree, the *arborum ſapientiſſima Morus*—they had alſo the Vine.

Egyptian hiſtory informs us, that the author of letters, of numeration, of aſtronomy, geometry, muſic, and of ſciences in general, was named

(*h*) Barcophan de Paradiſ. p. 1. c. 19.
(*i*) Maracc. in Alcoran, p. 22.

Thoth, who was alſo called *Phine*. Pherecydes calls him *Ophion*, or, *Ou-Phion*; he had other names, as *Armais*, *Bous*, *Faunus*, and ſome think *Cadmus* was the ſame perſon (*k*). But the learned Jablonſky clearly ſaw that *Thoth* was not the name of a man, but ſignified *ſcience* in general. "Thoth non hominis, ſed doctrinæ nomen fuiſſe, "totumque ſcientiarum omnium vaſtum ambitum "deſignaſſe videatur (*l*)."

In the ſame ſenſe the Iriſh uſe the word *Tait*, as

Taith-leoir, an ambaſſador.

Taith-liag, a ſurgeon, i. e. the art of healing.

Taith-colach, a vain-glorious fellow.

Taith-tne, a player on the harp.

Taith-eaſg, a repartee, &c. &c.

The name *Thoth* certainly appertains to the tree, the ſymbol of literature, which tree with the Chaldæans was the mulberry.

Chald. *Thoth*, morus arbor—the mulberry.

Arab. *Toot*, morus & morum.

Syr. *Thotha*, morus, botrus, racemus.

Egyp. *Kadmis*, morus arbor, arbor ſcientiæ (Kircher).

The

(*k*) Phine, Fine and Faunus, are certainly the ſame as the Iriſh Fenius, the author of letters. &c. *Armais* ſignifies invention; in Iriſh *Ead-Armais* the art of invention, the original inventor. *Finn*, wiſdom; *ſinnedeach*, wife.

(*l*) Pantheon Egypt. P. III. p. 164.—Miſraimo in imperio ſucceſſit Mercurius ſeu Faunus, Pici Jovis filius, é ſtirpe Cham prognatus. Chron. Alex. See *Arem* in the Arabic metaphor a few pages forward.

The ancient Iriſh, to the name *Fine*, have added *Farſaid*, and this is an Arabic word of the ſame meaning as Thoth and Cadmus, viz. فرصيد *farſîd*, morus arbor, vinaceus, & maxime prius morum (Golius). So that *Thoth*, *Phine*, *Cadmus*, *Faunus*, *Fenius Farſaid*, are the names of one and the ſame perſon, the author or inventor of letters, all taken from the tree, the ſymbol of literature. See the word יָרַח *iara* in the metaphors, a few pages forward (*m*).

Thoth ſignifying a tree luxuriant in its branches; a branch became the ſymbol of the Egyptian month Thoth. (Horapollo, p. 14).

The Perſians, inſtructed by the Egyptians, carried the branches of ſome tree on the feſtivals of Thoth as ſymbols of thought and ſpeech: in Mercurii ſolemnitabus, Perſæ, ramos *cordis & linguæ ſymbola*, *&c.*

The Egyptian Hieroglyphic of the name Thoth was a branch in this form (Kircher Obel. Pamphil.), which may be alſo found in the Hieroglyphic letters diſcovered by Count Caylus. See Pl. VII. fig. 4.

At

(*m*) Literarum, veró characteres in animalium, arborumque figuris invenit Thoth (El. Sched.).

At the top of this figure may be diſcovered the myſtic branch, called *Shumrakh* by the Arabians, which always ornamented the Caduceus of Mercury. It is the *Shamroc* of the Iriſh, which grows with three leaves united; from this ornament the Caduceus is ſtiled by Homer, the golden three-leaved wand;

——— ——— ῥάβδον
Χρυσείην, τριπέτηλον.

شمر *Shemar*, in Arabic, ſignifies to prune a tree, and to be ſtudious. شمراخ *Shumrakh*, ſpadix ſeu racemus ac ramus. In Iriſh *Sheamar* ſignifies a cluſter, hence, clover or trefoil is ſo called; and *Shamroc* is the ſmaller trefoil growing in thick bunches; it is the ornament of the feſtival of St. Patrick. Dr. Cook ſuppoſes the three leaves on the Caduceus, was to point out the three great principles of the ſoul's immortality, viz. a ſtate of rewards and puniſhments after death, and a reſuſcitation of the body: it is ſaid St. Patrick adopted this plant to point out the Trinity, to the heathen Iriſh; but with regard to its uſe, as an ornament to the Caduceus, I am of opinion it was a ſymbol of knowledge and wiſdom.

The Etruſcans, who borrowed moſt of their knowledge from the Egyptians, named Mercury, *Manalos*, a word apparently compounded of the Egyptian *macin* ſignum, character (Iriſh *mion*) and *aloli*, vitis; for the vine and the mulberry tree were equally ſymbols of literature.

The

The Egyptian word *Sholh* ſignifies a literary character, and the tendril of a vine. *Shol* a vine, a grape, a vintage.

The Chaldean גפן *giphen* ſignifies a vineyard, and with an additional vau, גופן *guphen*, it implies a literary character: *forma literarum* (*n*).

Heſiod has recorded that Cadmus named the firſt letter of the alphabet ϐοῦς *bous*; it was the name of *Thoth*, derived from *bo*, a tree, whence *bais*, the palm tree—palmes Egyptios vernacula voce appellaſſe *bais*. Pignorius, p. 10.—*bai*, vel cum articulo *pi-bai*, palma apud Egyptios. (Porphyrius).

Unfortunately for ſome authors *bous*, in Greek, and *aluph*, in Hebrew, ſignify an ox; and *aluph* approaching *aleph*, the name of the firſt letter of the Hebrew alphabet, they immediately conceived that the א *aleph* was deſigned to repreſent an ox's head: theſe authors could not have known, that this character was never uſed by the Jews before the time of Eſdras, or by the Chaldæans, but as a numeral, as we ſhall ſhew hereafter. The learned Guſſetius ridicules this thought, for, ſays he, א *aleph* duo cornua erecta exerere ſatis non eſt, ut conveniat cum bove, dum curvatura cornuum deeſt: dum nihil capiti vel corpori bovis reſpondet: dum tot alia ſunt cornuta. (Comm. L. Ebr. p. 9.) and then he concludes—*non videri literas Ebraicas ſumptas ex figuris eſſe*.—We ſhall account for their forms in the ſequel.

Sanchoniatho

(*n*) Armenicè, Govin, vinum. Millius.

Sanconiatho tells us, that *Taaut*, who invented the firſt letters for writing, was the ſon of *Miſor*, the ſon of *Hamyn*. And this *Thoth* or *Taaut*, the ſon of Miſor, is ſaid, to have been a Chaldæan. "Thoth, the Taaut of Sanchoniatho, ſon of Miſor, was a Phænician, or rather upon the general diſperſion of mankind, *went from Chaldæa, where he was born*, either into Phænicia, where he lived ſome time, according to Sanchoniatho, and went thence with his family into Egypt, or elſe went directly from Chaldæa, through Arabia Fælix, and paſſed thence with his family into upper Egypt, and inhabited the country of Thebais." (Jackſon Chronology, V. 2. p. 268. See alſo Aſtle on the origin and progreſs of writing, p. 34).

The tradition of the Jews, Arabians and Indians, is, that the Egyptians were inſtructed in all their knowledge by a Chaldæan, and that Chaldæan they will have to be *Abraham*. Joſephus is poſitive that the Egyptians were ignorant of the ſciences of arithmetic and aſtronomy before they were inſtructed by Abraham. In the next chapter we ſhall ſhew that arithmetic or numerals, were the origin of alphabetic letters, and that theſe numerals were formed from certain figures repreſenting the conſtellations.

But here it is to be obſerved, that Thoth ſignifying the morus, or mulberry tree, the ſymbol of literature, is a Chaldæan, not an Egyptian word,

and

and in the Egyptian dialect it is *Cadmis*, in Arabic *Toot*, and *Farſaid*; whence we may conclude, that Thoth, Cadmus, and Fairſaid (of Iriſh hiſtory) are all one and the ſame perſon—the inventor of numerals and of alphabetic writing.

And Iriſh hiſtory informs us, that this invention took place, about the time all the Iſraelites came into Egypt; which agrees with the age in which Thoth, or Mercury is ſaid to have lived. Mercurius Triſmegiſtus, author literarum, Moyſi coætaneus. (Kircher Oedip. T. 1. p. 95, &c.). And this accounts very well for Moſes's having known letters, before the time of the Decalogue, and is the reaſon that we find in ſcripture no account of letter writing before his time.

Having ſhewn, that the tree was the ſymbol of literature; by ſome nations of the Eaſt the mulberry; by others the vine; we ſhall attempt a confirmation of this ſymbol, by metaphors in the Oriental languages.

The tree being the general ſymbol, the Vine ſeems to have been adopted for verſe; becauſe in the firſt place it requires annual pruning; ſecondly when pruned it becomes a regular figure, with branches of equal lengths on each ſide of the main ſtem; hence it may be ſaid, by the equal number of eyes or buds, to have repreſented the meaſure of verſe.

METAPHORS

METAPHORS

Hebrew and Chaldæan.

The tree of Nebuchadnezzar's dream is uſed as an emblem of the underſtanding, and the cutting down thereof is interpreted by Daniel, to ſignify the deprivation of human underſtanding. (Dan. Ch. 4). Solomon calls Wiſdom the Tree of life—" happy is the man that findeth wiſdom, ſhe is the tree of life to them that lay hold upon her" (Pr. Ch. 3).

Libanus was a mountain, ſo called from its tall Cedars. The Jews formed an alphabet called *Catab Libona*, ſcriptura libonica; theſe letters were flouriſhed at the tops, with ſcrolls like the tendrils of a Vine. Eſra, ſays the Maſoreth, cut off theſe *Kotſim*, i. e. ſpinæ, apices, (*o*) apex literæ, ſpinæ inſtar ſupra eam impoſitus. (Menach. 29. 2). An example of this ſpecies of writing, was framed and glazed, and hung up in the Britiſh Muſeum ſome years ago.

The Jews would not have given the name of *Libanon*, or Cedar trees, to theſe letters, or of קוצים *Kotſim*, ſpinæ, apices, to the flouriſhes, if the idea of a tree alphabet had not been in their thoughts; and we ſhall ſhew preſently, that the names of moſt of the letters of the Hebrew alphabet do alſo ſignify certain ſpecies of trees.

עץ *cts*,

(*o*) Sevachim, fol 62. 1.

עץ *ets*, a tree. The root, ſays Bates, ſignifies to take or give counſel or inſtruction; for all the actions of the mind are expreſſed by words that ſtand for, or give an idea of, ſomething ſenſible.

When Jacob extols the learning and penetration of Joſeph, he ſays, "Joſeph is a fruitful bough by a ſpring, whoſe branches overtop the wall."

כרם *kerem*, a vine, a vineyard, a ſtudy, a ſchool or college. Jeremiah, Ch. 6. Super *beth-kerem* tollite ſigna — *beth-kerem*, i. e. domum vineæ. (*Targum*, i. e. accademiæ, collegiæ). It was ſo called, ſay the Talmudiſts, becauſe the children ſat in rows, as vines are planted !!! but *kerem* not only ſignifies the vine, but the cultivation of it, the gathering of the grapes, and the liquor made thereof:—it is applied to other fruits as כרמן, *kereman*, malum granatum, vel, vinea decoris ſeu fortitudinis (Dav. de Pom.) hence Κρεμι, *kourmi*, potio vetus Hiſpanorum—in Iriſh *Courm*, wine, ale, ſtrong drink.—Hiſpanicè *Carmuſi*; Arabic *Keram*, *Keramat*; Gall. *Gourmet*; Hibernicè *Cuirme*, vini guſtandi expertiſſimus. (Tomaſſin Gloſſ. Hebraic).

From *kerem*, to prune and dreſs the vine, comes the Latin *Carmen*, a poem; they borrowed it of the Greeks, with whom the firſt Cantio was ſung in Theatres, from a carr, covered with *vine-branches*. Arab. *Karmarah*, to be preſented with rich fruits, to be extolled in verſe.

זמר *Zamar*, to prune, to ſing, a ſong. *Zamar* putavit, pſallere, cantus, cantio, ſignificatio *ſecandi* in Zamar, *pertinet ſpecialiter ad vitem. Zamar* eſt ſecare, ſed ad rei perfectionem tendens, ut in *vite*, ſic in *voce*, quando hoc verbum ad muſicum transfertur. Ita *Zamira* in vite eſt pars rami manens quæ putando colitur, non ea quæ abſcinditur & perit. (Guſſet).

From *Zamor*, the Hebrews formed *Mizmor*, a muſician, and the Chaldæans *Mezamerîa*, the pſalter. Hence the Spaniards formed *Zambra*, a Mooriſh dance; the Italians *Zimara*, *Azimarre*; and the French *Simarre*, the rich dreſſes of the public ſingers. The Arabs changed M into B, and wrote זבר *Zabar*, putavit vitem, ſcripſit, ſcriptura, liber, intelligentia, idem eſt quod זמר. (Guſſet.)

שלח *ſhilah*, propago, dicitur de planta, arbore mittente ramos; in Cal. uſurpatum reperio de falce, de libro, ſeu epiſtola;—hence the Iriſh *ſhiola*, a ſyllable, i. e. a ſection, a part cut off, or a ſhoot of the branch.

גזר *gizar*, ſecare, radix, ſyllaba, literarum comprehenſio.

שׁתה *ſhita*, linea, ordo, ſtylus, modus & uſus loquendi, ſtructum verborum, conſuetudo linguæ, & ſermonis in libro—*Cupreſſus*, ſpina, optima inter decem cedrorum ſpecies. Syr. *ſhita*, vitis. שׁותא *ſhuta*, fructus arboris, verbum, ſermo, confabulatio. *Shita*, virgula, arbor, abies, phraſis, verſus

verſus libri. Iriſh, *ſaoth*, a man of letters; *ſaoth-amail*, learned, ſkilful; *ſaoth-ſceal*, a learned hiſtory, a ſtory in verſe.

קיס *kis*, lignum. קיס-טור *kis-tor*, ſcriba, notarius. קסן *kiſan*, folium arboris.

טעם *taam*, guſtavit lingua & palato, cognovit, intellexit, habitus corporis totius, in ſermone, geſtu, forma, item interiori animi habitus, mens, animus, ratio, ſenſus, cogitatio, intelligentia, conſilium, ſententia, edictum—ratio, cauſa, argumentum.

Iriſh *tám*, vel *taman*; *gach ni da mbeantar a ceann; ro badar ag tamnadh feadha*, i. e. *ag gearradh feadha*, i. e. *tam* ſignifies every thing relating to the mind; it is alſo uſed to expreſs the act of pruning or cutting trees, (Vet. Gloſſ. Hib.)

אמר *amir*, ramus, excelſus. Syr. *amra*, cantus, muſica. As a verb, ſays Bates, to branch out as a tree, to ſay, to command. Iriſh, *amhra*, a poem, a ſong; *amhar*, muſic; *emir*, a commander, a chief, plur. *amra*, nobles, chiefs.

ירה *iara*, unde הורה *hora*, docere, morere, מורה *morè*, doctor; hinc *morus*, μοριὰ, Gall. *meure*, mure, murier, arbor ſic dicta (Tomaſſin) (the mulberry tree) ergo, quo tempore Latini ita *morum* nominarunt, tum intelligebant eo nomine doctrinam & ſapientiam (id.) *(p)*.

הבאי

(p) We have ſhewn, that Cadmis in Egyptian, and Thoth in Chaldæan, are the names of Mercury, and ſignify the *morus*, or mulberry tree, in theſe languages—may not this *More* be the origin of the name Mercurius.

הבאי *hebai*, ſuperlatio ſermonis, hyperbole, ab הובאי *hobai*, quod ſpinam ſignificat, ut hyperbole ſit quaſi ſpinoſus ſermo. (E. Buxtorf.)

Iriſh, *aba*, *abah*, *abadh*, hyperbole, ſatire, lampoon. Arab. عبد *abida*, romance, fable.

פאר *par*, ornare, decorare, ramus unius arboris Cabaliſticæ.

לשון תפארת lingua ſive locutio ornatus cauſa.

שרש *Shiriſh*, apud Grammaticos, radix, thema, vox primitiva, unde voces derivatæ inſtar ramorum expullulant.

עקר *ikar*, radix verbi, undè cætera naſcuntur ſicut ut ex radice arbor, & omnes ejus partes quatuor radices, i. e. quatuor elementa.—Iriſh, *eocar*. *Eocar ſceath n'Afrionn*, the root of the branch of the Maſs. The title of one of Keating's MSS. of divinity.

נוב *nob*, fructus arboris, fructus linguæ, verbum, ſermo; hinc נביא *nobia* prophetæ, ſignificat etiam verbum iſtud, germinare, fructificare. (Kim. & Dav. P.)

ספר התפוח *Sephir he-taphuah*, i. e. liber pomi; libellus forma dialogi conſcriptus inter Ariſtotelem & diſcipulos ejus.

פורא *pora*, i. e. ramus fœcundus, libellus.

פרט *peret*, racemus, acinus ſingularis à rad. Chald. diviſim aliquid fecit. Syriacè ſecuit. Hebraicè modulatus eſt. (Amos, vi. 5.). *Peret*, acini decidui; *peretim* modulantes; vocibus in particulas quaſi conciſis: hinc à *pheret*, *pheretim*,

eſt

eſt Gallicè *fredons*, *fredonner*. Eſt etiam forſan & Gallicum *fredenne*, quod & aliàs Gallicè vocatur *quinte*, quinte de minutiis; hinc nominabantur etiam poetæ Gallorum *Bardi*, quaſi *peretim*, modulantes, particulariſantes, de quibus Lucanus ait egregiè.

Plurima ſecuri fudiſtis carmina bardi.

exciderat penè nobis, quod minime oportuit, *fritinnire*, cantus interruptus. (Tomaſſin. Gloſſ. Hebr.)

דבר *dabar*, verbum, arbor mgna. trabs. Perſicè *dubir*. Arab. *dſubr*, liber. Iriſh, *dubairt*, he ſpoke.

גרופית *gruphis*, ramus. Saul fuit ramus Sycamori, i. e. rex, legiſlator, ſcriba. (Medr. Schem. Sect. 28.)——Iriſh, *graibh*, a governor. Germ. *Land-grave*.—Iriſh, *graibh*, an almanack; *graibh-criolach*, archives; *graibhri*, a title, ſuperſcription, &c.

מלין *melin*. Nux quercuum, literæ, dictiones.

אטבא *ataba*, lignus, teres, alphabetum numerale.

להג *lahag*, lectio, ſtudium, tanta eſt cognatio inter legere & colligere: hinc *lahag*, verba, rationes; inde herbas, flores, & uno verbo hæc potuerint exprimi. (Tomaſſin). Hiber. *Leagh* or *Leagadh*, to read, to ſpread, to prune, &c.

In fine, שיח *ſiah*, a tree, is derived from *ſoah*, to ſtudy, and יור *ior*, the ſhoot of a branch, from ירה *iara*, to teach. עץ *ets*, a tree, alſo ſignifying to be wiſe, to give counſel, to inſtruct. It is evident that the tree was the metaphor, or ſymbol of knowledge,

knowledge, prior to the formation of the Hebrew lexicons.

שוח *ſoah*, meditari, eloqui, prout animo, vel ori tribuitur, ad homonymiam.

שיח *ſiah*, cogitatio, ſermo, rami, arbor. *Arbor arte culta* dicitur *ſiah*, a nomine cogitationis, vel potius, cogitatio non fortuita ac confuſa, ſed cum aliqua arte ſtudioque concepta dicitur *ſiah*, quia ſuo modo exculta eſt, ad fructus aliquos emittendos, præcipuèque bonos. Et is ſermo qui cogitationes iſtius generis exprimit dicitur *ſiah*, ut *earum imago.*

Hence the Iriſh *ſaoi*, a tree, a man of erudition; *ſaor*, a worker in wood, a carpenter. This word is pretty general in the Chineſe : *ſi*, *tſi*, *tchi*, a tree. Baſque *ſia*, a green oak ; *pera-ſia*, a pear tree ; *pico-ſia*, a fig tree ; *aran-ſia*, an orange tree. In Siam, *ſi*. In German, *ſia-ud*, a ſhrub. Hence the Iriſh *ſia-brog*, i. e. *ſia-bar-og*, the choſen virgin of the tree ; the *Hamadryad.*

The learned Guſſetius in his Comment. Linguæ Ebraicæ, p. 838, brings multitudes of examples in the Hebrew language, where the *tree is the metaphor of the mind.* After the numerous examples here given it will be needleſs to mention all this learned author has collected ; we ſhall produce a few. אמר *amar*, pro ramo oleæ, fertilis arboris, ponitur. Eſai. xvii. 6. derivatur a rad אמר ſermonem, ab homine tanquam fructum procedentem deſignante. סעיף *ſaiph*, de arboribus frugiferis. Eſai. xvii. 10. & de hominis cogitationibus. 1 Reg. xviii.

xviii. 21—ita בר *bar* de ramis vitis fæcundæ, Ezech. xvii. 6. & de *loquela humana*, cum בדים quoque ſint verba commentitiâ, &c.

Et radix verbi inventa eſt in me, ſays Job, xvix. 28.

The two firſt letters of the Hebrew alphabet, taken together, ſignify an apple tree: אבב *abb*, or *abeb*, pomum, arbor pomifera, and the name of the firſt letter, viz. א, A, is *aleph* which ſignifies to teach, to inſtruct, and it is alſo the name of a tree with a great body, and ſignifies alſo the trunk of a tree; but I ſhall preſently ſhew its poſition in the alphabet was not from this cauſe, but from its being originally a *numeral*, taken from a celeſtial alphabet which marked the conſtellations; and beginning with the north pole, this letter contained the four ſtars of the *great bear*. The name *aleph*, ſignifying alſo the trunk of a tree, very properly became the baſis of an alphabet, where the tree was the metaphor of literature.

Many attempts have been made to ſhew that the Hebrew letters were originally Hieroglyphics, and that א was Aluph, or the Ox; ב Beth, a Houſe, &c. Theſe attempts have been condemned by learned men. Fruit-bearing trees were the Hieroglyphics of literature with the Egyptians; hence אב, AB, or the apple tree, was ſacred to *Hercules* and to *Apollo*. Fructiferarum arborum plantatio, hieroglyphicè in divinis literis accipitur

pro *disciplina doctorum.* (Hesychius. Pierius de sacr. Egypt. p. 576.) Quin & Apollo *mali* coronam adamavit, apud Pausanias legas statuam Apolini μηλιατη erectam. *Tria læva manu poma continet Hercules*—ea significare tres in Heroë virtutes insigniores—quid vero *clava* sibi velit, alibi explicimus, cum illam & *rationem & disciplinam* significare contenderemus (Pierius).

Had the original Hebrew names of trees been handed down to us, we make no doubt, we should have found each letter of the alphabet signified some particular species of tree; many of them are still preserved, and we here present our reader with the fruit of our researches on this subject.

1. א *Aleph.* Alpha. Some tree, the trunk of a tree. (Talm. Erubin. p. 53. Targ. Jer. Num. 17). *Aleph* signifies also to teach, to learn; hence, says Gussetius, it was the name of an Ox, because he was taught to bear the yoke; and the goad whereby he was subdued, to receive this instruction, was called מלמד from למד *lamad* to teach, (Gussetius, Parkhurst)—consequently Aleph was not the original name of the Ox.

2. ב *Beth.* Some tree, properly a thorn tree. (Lib. Aruch. 23. Talm. Beb. Mez. 103).

3. ג *Ghimel.* Trees that grow in moiſt ground, canes, &c. (Talm. Cel. 7. Sabbath. 78).

4. ד *Daleth.* A vine, a tall vine, a leaf, a page of a book, a ſlender branch, a plank, the firſt hemiſtich of a verſe. (Aruch. 44. Talm. Peuh. 7. Plantavita 766).

5. ה *He.* The pomegranate tree. (Aruch. 49. Tal. Sabb. 50).

6. ו *Vau.* The palm tree, the trunk of the palm. (Miſhnah. Chol. 16).

7. ח *Cheth.* A young tree, ſome very ſmall tree. (Lib. Peſik in Deutron.)

8. י *Jod.* Ivy, the ſtalk of fruit. (Plantavita. Schindl.) (*q*).

9. ל *Lamed.* A twig, a ſmall branch, the trunk and branches of a fig tree, the fig tree. (Miſhnah. Cel. 12).

10. מ *Mem.* We find no tree correſponding to this name.—Subſtantia eſt quæ intenditur loquendo, *quæcumque ſit etymologia* nominis. (Guſſetius).

11. נ *Nun.* Coriander tree. (Sabb. 140).

12. ע *Ain.* } No trees of theſe names now to be
13. צ *Tſade.* } found.

(*q*) *Jod* ſignifies the hand; and the Ivy is called the five-finger-leaved tree. In Hebrew this letter ſtands for the number *ten*, the number of fingers on both hands. In Iriſh *Eadh* or *Iiadh*, Ivy, and the word keeps its place in all numbers increaſing by tens, as *ſaoi-iad*, twenty; i. e. twice ten; *tri-iad*, thirty or thrice ten, &c.

14. ק *Koph.* A thick ſtrong vine, (Planta. 184) a bull ruſh, (Aruch 81) an old vine. (Talm. Bibl. B. Mez. 109).

15. ר *Reſch.* The pine tree (Schindl.)

16. ש *Shin.* } We can find no trees correſponding
17. ת *Tau.* } to theſe names.

The above ſeventeen letters Bayer thinks formed the original alphabet. Kircher allows but fifteen. Walton, Spanheim, Harduin, and Kiſhull agree with Bayer. Froelick gives eighteen.

The following, Bayer calls additional letters, and thinks they were not in the original alphabet, becauſe they are letters of the ſame power with others in the foregoing alphabet. In the next chapter we ſhall ſhew that the original alphabet conſiſted of twenty-two letters, becauſe they were taken from an aſtronomical alphabet, twelve of which were allocated to expreſs the conſtellations, ſeven the planets, and three the elements, and that theſe aſtronomical characters ſerved alſo as *numerals*, which were the parents of alphabetic writing.

The five ſuppoſed Additionals.

18. ז *Zain.* A ſpecies of flowering ſhrub. (Miſch. P. 1. Arab. زيز).

19. ט *Teth*, *Toth* or *Thoth.* The Mulberry tree. (Schindl.)

20. כ *Caph.* A fig tree, the palm tree, a branch of the palm. (Talm. Pas. 53).

21. ס *Samech.* The apple tree. (Miſchna. Cel. 16).
22. פ *Pe.* The cedar tree. (Miſch. Cel. 13).

Of theſe twenty-two letters, ſeventeen are to be found the names of trees; there can be no doubt but the remaining five were alſo of the ſame claſs, but grown obſolete and forgotten.

We ſhall next examine this tree metaphor with the Arabians.

ARABIC.

Amongſt the moſt learned of the ancient Arabians it was a proverb, to ſay, *Va konta arafta uda ſhajaratyhe*, i. e. I know the wood of his tree before his fruit is ripened; I know his learning, genius, or eloquence, before he has ſpoke.

Feſtiva allegoria! Ego vero *lignum ejus agnoveram, ante quam maturuiſſet fructus ejus.* Eam ſic enucleat *Tebleb*, dicere vult, ſe eum agnoviſſe inter dictandum epiſtolam, indicem eloquentiæ ejus; idque, antequam protuliſſet *carmina,* quibus ſemet indicabat, (Hariri Confeſſus ſextus, notis Schultens, p. 272); and in the ſame Confeſſus the following note occurs:—*lignum* ſignat hominem ejuſque conditionem internam, externam; proverbialiter dictum, *non corruptum eſt lignum ejus*, pro non eſt improbus, impurus, vitioſus.

From the root جلا *jala*, collegit, magnus & illuſtris fuit, eminuit dignitate & majeſtate, Golius derives جلا *jalon*, frumenti calamus & ſtipula,

julo

julon rosa; *julaton*, repositorium dactylorum, *julai* negotium magnum & difficile; *m'jalaton*, volumen, folium in quo reconditioris aliquid *scientiæ* inscriptum, liber, codex.

Omnius liber sapientiæ, apud Arabes *m'jalat* appellatur, i. e. folium. (Erpinius).

Fann, ramus, modus & ratio orationis.

Afanum, racemus luxurians, species doctrinæ, varia ratio orationis (Irish *fenn*, *fonn*).—*Feanan*, diversi generis carmen. (Irish *fonn*).

Fan, ramus, pars artis vel doctrinæ; *funum*, rami, scientiæ.

Tanab, radix arboris, sublimo stylo usus fuit.

Katab, liber, codex, epistola, Mercurius. *m'katab*, schola, *botrus*.

Werekh, species arboris; *weraket*, ars scribendi; *werek*, qui scribit, folium arboris, scriptura; *warakaton*, ars libraria; hence Mahomet's wife was called *Warakah*. Irish, *barac*, a leaf; *barachlach*, full of leaves; *barac* or *barc*, a book; *barclann*, a book house, a library; *baractaire*, or, *breactaire*, a carver, writer, engraver.

Tala, florere, gemmare cæpit arbor, cognovit, consideravit, animum advertit ad rem; *tâaly*, arboris proventus, spatha palmæ, flores ac gemmæ, legendum propositum, cognovit, idoneus, serpens, arcanum, horoscopus, fortuna; inde *talusm*, telesmatibus seu imaginibus consecravit opus quod τελεσμα dicitur. Magus, effectum haberet imago magica;

gica; quales ſub certo horoſcope inculpi rebus, & conſecrare ſolebant ad ſingularem efficaciam. (Iriſh *Taileaſg*, a magus, a philoſopher, &c.)

Tawry, ſylveſtris; *atawryh*, pervenit ad extrema ſcientiæ.

Alak, ſuſpenſus fuit, depaſtus fuit ex ſumma arboris folia, vinum, arbor cujus folia ramoſque carpit; *alaky*, nomen herbæ ſpinoſæ, effectus ſtudiumque animo, peculiaria artis ac profeſſionis; unde *taalakon*, ſuſpenſus character, ſcripturæ genus Perſicum. And hence the celebrated poems hung up in the temple of Mecca, were called *mo-allakat* (*r*). (Iriſh *eolac*, ſkilful, wiſe; *uallach*, inſtruction; *ulloc*, ſuſpended, a pully; *ealac*, a bracket, by which any thing is ſuſpended; *alach*, the nails which ſuſpend the planks of a ſhip to the ribs; *eallac*, cattle. They are all from this Arabic root).

Beith, decorticavit arborem, verſus carminis.

Ulum, *uluman*, ſcientia, doctrina, cyprus, arbor. (Iriſh *ollamhan*, learning, ſcience, a doctor of arts; *muir-ollaman*, an academy, a college; *ollam*, a doctor of arts; *aolam*, learned; *aolam-tighe*, a college; *ailm*, a tree, the name of the firſt letter of the alphabet).

Judd,

(*r*) *Alak*. dependit, adhæſit etiam dicitur pecus, pendere ab arbore quum ſummitates ejus decerpit ac depaſcitur—pulchra imago! pendere à ſcientiis, pro iis deditum & adfixum eſſe, & pendere ab iiſdem, pro eas decerpere & depaſcere—fallor ne eloquentiæ Arabicæ princeps Hariri noſter, utrumque nunc cum gratia & emphaſi in unum ſenſum intexuit. (Schultens Not. in Hariri Conceſſus 2d).

Judd, putavit palmam, diligenter ac ſtudioſe operam dedit, ſtudium.

Darak, pervenit ad maturitatem, fructus comprehendit, vir qui multum aſſequitur ; *meta-darak*, Rhythmus peculiaris. (Iriſh, *dreacht*, a poem).

Jazal, ſecuit lignum, putavit arborem, pollens firmuſque mente & prudentia, oratione fluidus; *jazalet*, mens, ſagacitas, eloquentem eſſe.

Kaſed, baculus, virga, poema juſtu verſuum numero conſtans ; *kaſad*, poematibus condendis operam dedit.

Rakma, nomen plantæ, hortus, floridum ſcripſit, notavit, liber, tabula, prudens, intelligentia (Golius) ; *rakam*, writing, arithmetic, embroidering, painting. (Richardſon). (Iriſh, *racam*, to write).

Arem, *erem*, *irem*, vinea, vitium hortus ; *aramah*, decorticare, arroſæ arbores, ardor animi, ſignum, lapis (in deſerto) erectus ; *arumet*, origo, radix, anima optimæ indolis, ſeu conditionis. Perſ. arboris ſpecies. Hence *Armais*, a name of Thoth or Mercury. (See p. 35.) The *Hermes* of the Greeks ; in like manner Jablonſky derives the name *Thoth* from an Egyptian word ⲑⲱⲩⲧ *Thout*, ſignifying an erected pillar or ſtone. Cippus, lapis (in deſerto) erectus. (Iriſh, *armais*, invention; *ead-armais*, the art of invention)—vocabatur *Thoth* quia *Thoth* Egyptiacè ſignificat *columnam* : columnis autem ſcientiæ & inventa ſacerdotum inſcribebantur, quibus *Phthas* præerat. (Jablonſky Egypt. Panth.)

Panth.)—Sacerdotes in Egypto, omnia determinare juxta antiquas Mercurii columnes (τὰς Ἑρμοῦ στήλας) quas Plato, & Pythagoras ante eum, lectitantes, philoſophiam inde conſtituerunt. (Jamblichus de Myſt. L. 1. C. 2). In like manner Theophilus Antiochenus ſpeaks of the pillars of Hercules, Τί ὠφέλησεν Πυθαγόραν τὰ ἄδυτα, ἢ Ἡρακλέες στῆλαι. (Iriſh *Taith-mead*, a Cippus, a ſignal ſtone, an inſcribed monument. If theſe pillars had not been once inſcribed, how ſhould the ancient Iriſh have come by the Egyptian word *Taith* or *Toth*. *Taithmead* at preſent ſignifies a monument in a Church-yard, with an inſcription).

From RICHARDSON's Arabic Dictionary.

Arab. *Heſh*, pulling leaves from a tree, eaſy, polite, well bred; *haſhyar*, intelligent, wiſe.

Perſ. *kenza*, a flower, wiſe, learned, philoſophic.

Arab. *Wezim*, a bunch of herbs, dates, &c. ſagacious.

Elbab, pith of a tree, the underſtanding, intellect; *elb*, name of a certain tree; *elba*, wiſe, prudent, intelligent; *Erbabi elbab*, learned doctors.

Werd, any flowering tree, a ſhrub full of leaves; from this word and *zeban*, the tongue, is derived the Perſ. *werd-zeban*, fluency of ſpeech, a flowery orator.

Zuhr,

Zuhr, a flower, pl. *azhar*, flowers, a title uſually given to books of learning, of arts and ſciences (Herbelot).

Shekk, *Shek-ſheket*, ſplitting wood, pronouncing a diſcourſe, a ſonorous voiced orator, an high ſounding ſpeech. (Iriſh, *ſchoike*, declamation, a mountebank; *maol ſchoike*, a ſmooth tongued orator).

Debeſh, unbarking a tree; *debiſtan*, a ſchool for writing; Perſ. *dubir*, a writer; *dibiriſton*, a ſchool for writing; *dibiri ſaibuttadbir*, Mercury, i. e. the excellent writer. (Iriſh, *duib*, a writing; *duibcciſt*, a motto, the ſubſcription of a letter).

Arab. *Zahar*, pl. *azhar*, a flower or bloſſom, the title of many books in Arabic (Herbelot).

Perſ. *Dané*, ſeed of fruit, ſcience, learning. (Iriſh, *dàn*, learning; *dana*, learned men; *aosdána*, magi, druids). See *heſh*.

Shaar, trees; *ſhiar*, a ſign, a mark, ſcience, underſtanding, poeſy, verſe, metre; *ſhara* many trees; *ſhuara*, wiſe men, doctors, literati. (Iriſh, *ſaoi*, a tree; *ſhear*, poetry; *ſhear-moin*, oratory, preaching, (from *ſhear* and *muin*, inſtruction,) *ſhear-tann*, chief poet; *ſhear-tanna*, ſcience; *ſaor*, a liberal man, a man of letters).

Ukdet, a thick plantation of trees, confuſed words. (Iriſh *uchdach*, delivery of ſpeech).

Wetid, a club, a ſtaff, a foot in verſe. (Iriſh, *uathad*, metre).

רית *Rith*, virgulum tenue. Arab. *retez*, a feeble verſe. (Iriſh, *rith*, a twig; *rith-learg*, a weak extemporaneous verſe).

Lub, pith of a tree, the heart, ſoul, underſtanding, genius, judgment.

Aſek, a tree. (Iriſh, *aſec*, a literary character. N. B. Every letter is named from trees).

Aden, the garden of Eden; *adin*, pruning a tree.

Faj, a branch; *faj-faj*, multiloquus.

Arza, Ch. ארז *araz*, cedrus; Arab. *aruz*, poetry, verſe, proſodia, argument; *haruz*, proſa ſine metro ſed rhythmica in fine colligata, rhythmum diſpoſuit. (Iriſh, *airis* poetry; *airiſi*, a rehearſal of verſes; *airis*, hiſtory, in verſe).

רן *Ran*, cecinit, jubilavit. Arab. *ranm*, ſonuit, pſallit, cantus luſuſque muſicus, jubilatio; *rind*, the laurel. (Iriſh, *rinn*, a foot in verſe, muſic, melody; *rann*, a verſe, ſtanza, ſong, poem; *rannach*, a ſongſter; *oran*, a ſong, (the Egyptian articles is here prefixed). Perſ. *arungi*, an air of muſic).

Keriz, ſecuit vitem, dixit carmen, carmine reſpondit; *karaz*, collegit folia arboris. Ch. חרזן *charazan*, verſificator. (Iriſh, *croſanach*, poetry).

Haruf, proventum acceleravit palma, naſturtium, litera, verbum, lectio.

Shemar, putavit arborem, ſtudioſus fuit, diligenter & cum ſtudio inceſſit.

Sanaſa,

Sanafa, fronduit, folia profudit arbor, compoſuit librum *m'ſannif*, auctor libri.

And to this tree the Mahumedans allude in the old adage, ſignifying that their prayers are a tree, which bears five fruits, three of which the Sun never ſees (becauſe they are ſaid before his riſing, and after his ſetting) (*s*).

The TREE the SYMBOL of LITERATURE with the CHINESE.

The Chineſe pretend to have been the wiſeſt and moſt learned people in the world from the remoteſt times. They ſay that *Confulu*, or, *Confulus*, was the inventor of letters and of arts. We have ſhewn this was the *Cann-faola* of the ancient Iriſh (*t*).

That

(*s*) Pietro delta Valle. Letter from Conſtantinople, 1614.

(*t*) See p. 83, in Sina *Confulus* literarum & artium inventor. Hornius de origin, gent. p. 238.

Hercules, in Egyptian was called *Chon;* in Iriſh, *Con* is a dog, ſo called for his ſagacity, from *Con*, ſenſe, ratio; in Arabic ذلكس *fulhus*, is a dog; and the Egyptian Hieroglyphic for learning, ſcience, wiſdom, is a dog with a book open before him, which dog is named *Cuno-cephalus*, a word the Greeks probably formed from *Chon* and *fulhus*.

Literas Cynophalum pingunt quia eſt apud Egyptios cognatio quædam & genus Cynophalorum, qui literas norunt. Quapropter ubi primum in ſacram ædem ductus fuerit Cynophallus, tabellam ei ſacerdos apponit, una cum ſcirpeo ſtilo, ac attramento,

That they have corrupted their antiquities, has been proved by many learned men. That they mixed with the ſouthern Scythians has been ſhewn in the Introduction; and as we bring the Hiberno Scythian from thoſe Southern Scythi, it is not ſurprizing to find the author of letters common to both theſe nations.

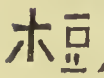
We ſhall now ſhew, that they either carried with them the ſymbol of the tree, as a literary character, or borrowed it of the Scythians or Arabians. From the affinity of languages, it is evident, that the Chineſe muſt have borrowed this ſymbol from other nations, or, that the tree was the ſymbol of literature, ſcience and erudition, before the diſperſion of the general aſſembly of mankind; becauſe, as in Hebrew, Scythian, &c. we find *ſiah*, a tree, to be derived from *ſoah*, to ſtudy, to meditate, to ſpeak; ſo in the Chineſe, *ſi*, a tree, is the key or root of *ſu*, a man of erudition; of *ſai*, learning, wiſdom; of a maſter of arts, or, mandarine; of *ſu*, a book, epiſtle, &c.

The characters denoting theſe ſignifications, confirm this aſſertion. The following are taken from Bayer's Lexicum Sinicum.

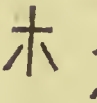
mento, nimirum ut periculum faciat, ſitne ex eo Cynocephalorum genere, qui literarum gnari ſunt; pingit itaque in ea tabella literas. Preterea, hoc animal *Mercurio* dicatum eſt, qui literarum omnium particeps eſt (Horapollo, p. 25).

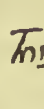
Literas per Cynophali ſimulacrum intelligebant Egyptii. (Pierius p. 58). Chald. בונה *caona*, ſtudy, attention. Arabic *kunda*, ſagacious.

ſi, tchi, ſu, arbor, lignum.

 *ſu, xu, tſu, tſi,* arbor.

mo, fructus.

 *ken,* numerus radicum; truncorum arborum radix.

 *poei,* monumentum, ſignum, lapis.

keu, radix.

From theſe Keys or Roots proceed the following:

ſu, tſu, doctor, magiſter.

ſai, doctrina, doceo.

ſu, tſu, doctus, mandarinus.

ſie, prava vir doctrina & ratione.

Monſieur de Guignes, on comparing the Chineſe with other Oriental characters, thought he found ſuch a ſimilitude, he aſſerts, I believe too haſtily, that the Chineſe characters were the parents of the Arabian, Syrian, Ethiopian, Phænician

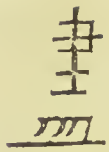
cian and Hebrew.—The following extract is taken from his Mémoire, dans lequel on prouve que les Chinois ſont une Colonie Egypt, p. 36, de l'avant propos.

" Je fus frappé tout-à-coup d'appercevoir *une* figure Chinoiſe, qui reſembloit à une lettre Phenicienne. Je m'attachai *uniquement* à ce rapport ; je le ſuivis & je fus étonné *de la foule de preuves* qui ſe préſentoient à moi. Je fus alors *convaincu* que les *caracteres*, les loix & la forme du gouvernement, le ſouverain, les miniſtres mêmes qui gouvernoient ſous lui, & l'empire entier, etoient Egyptiens ; & que toute l'ancienne hiſtoire de la Chine n'etoit autre choſe que l'hiſtoire d'Egypte qu'on a miſe à la tête de celle de la Chine—*Je trouvai encore les caractères qui ont donné naiſſance à ceux des Hébreux, des Arabes, des Syriens, des Ethiopiens & des Phiniciens : c'eſt-à-dire, les premiers caracteres du monde, & une grande partie de la langue Phénicienne.*"

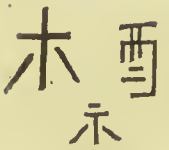
In another work, publiſhed many years after, M. de Guignes found, *q'uil n'avoit point paſſé à la Chine de colonies Egyptiennes ; qu'il ne pouvoit s'imaginer que les Chinois euſſent jamais rien des Egyptiens* (*u*).

It is evident, that the Chineſe underſtood the Tree to be the ſymbol of knowledge, and did adopt that ſymbolical character, but this character was an hieroglyphic of their own invention, as all the other characters were.

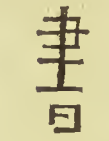
(*u*) Recueil des Lettres Edif. T. xxiv.



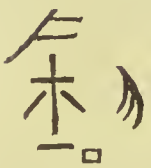
hoa, pingere literas.



piao, tabula ſcriptura.



xu, *tſu*, liber, epiſtola.



min, inſculpo.

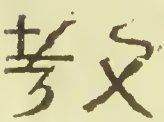
chi, *tſi*, ramus.

Hence proceeds:

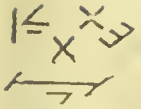
ven, res literaria.

ven, res literaria.

ven, literas compono, compoſita, expoſitio.



kias, doctrina.

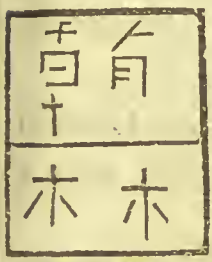


hio, ſcientia, doctrina, gymnaſium.

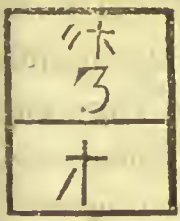
character ſed qui per ſe, nihil ſignificat, ſed,

hoa, flos, auctor, conſtructio.

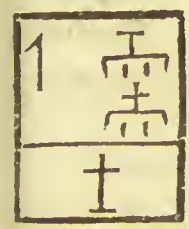
Then follows Literary Titles, in which the ſymbolic tree and branch are very conſpicuous, viz.



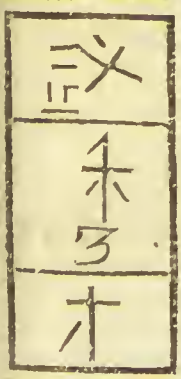
han lin, Mandarinus epiſtolarum, ſeu libellorum *ſylva*, qui eſt tertius ſenatus cancellarius.—N. B. The ſymbols at the top expreſs books.



ſieu ſai, præſtantior doctrina. Baccalaureus.



xi ſu, literatus, doctus.—The ſymbol at the top expreſſes a flower and books.



vu ſieu ſai, fortis præſtans doctrina. Here the branch, tree and flower are combined.

Signatum præſente nota procudere nomen,
Ut ſilvæ foliis pronos mutantur in annos;
Prima cadunt: ita verborum vetus interit ætas,
Et juvenum ritu florent modo nata, vigentque.
Horat. Ars. Poet.

Ut ſilvæ foliis mutantur.—This paſſage has perplexed the commentators of Horace—ibi ſilvæ: comparationem præbent linguarum, ut folia verborum—defluxit ſane ad hunc modum, vel & decuſſa eſt, e Latinitatis *ſylva*, copioſiſſima materies, tum verborum tum ſignificationum. (Schultens. Orig. Hebr. p. 216).

The learned author concludes his ſecond Oration on the great uſe of the Arabic language, with a metaphor of this kind:

E noſtris deinceps viri principes, Arabicæ literaturæ inſtrumento copioſus ſubornati, ſuccintique, multo quoque efficaciorem curam, ac culturam, languenti in multis *Hebraicæ arbori* admoverunt, atque novum quoddam robur, novum vigorem, honoremque, *ſtirpi*, *ramis*, *frondibus*, *fructibus*, univerſæque ades *materiæ*, qua ſe late explicat, atque diffundit, indiderunt.

CHAP.

Since the foregoing ſheets have been printed off, the firſt Vol. of the *Aſiatic Reſearches*, or Tranſactions of the Society inſtituted in *Bengal*, came to our hands. Art. XVIII. contains a memoir by *Goverdhan Caul*, a *Bramin*, on the literature of the Hindus, written in the *Sanſcrit*, and tranſlated into Engliſh by the learned members of that Society. It begins thus,

" There are eighteen *Vidyas*, or parts of true " *knowledge*. The *Vedas* are conſidered by the " Hindus as the fountain of all knowledge human " and divine; the verſes are ſaid to be the *leaves* " of that holy *tree*, to which the Almighty him- " ſelf is compared." (*a*)

" The wiſe have called the Incorruptible One " *Aſwattha* (the Indian fig tree) with its *roots* " above, and its *branches* below; the leaves of " of which are the ſacred *meaſures*. He who " knows this *tree*, knows the *Vedas*.

The Japoneſe have much the ſame ſymbol, as we learn from Georgius, in his Alphabetum Tibetanum, p. 142.

" Præter emblema primum, qui Japonenſes " Deum Creatorem ita fingunt, ut taurus ſit, qui

 " cornibus

(*a*) The Sanſcrit word *Veda* ſignifies knowledge or what is known, (Tranſactions, p. 349) and it is compared to a *Tree*. The Iriſh *feadh*, *fiodh*, or *fodh*, ſignifies a *tree*, knowledge, art, ſcience. Alphabetum. Forma literarum. The commutation of F into V is common in all languages.—Hence we think the epithet of *Fidius* was given to Hercules, as much as to ſay, the learned Hercules, or Ogham Fidius, the Author of the *Tree-Alphabet*.

" cornibus ovum diſrumpit, & aperit: ſecundum
" habent *Indico* ſimile: ſi tantum pro duobus Diis
" caudam ſerpentis juxta Indos trahentibus, tres
" numeres in imagine Japonica; ac Solem præ-
" terea addas, qui ſub hominis barbati forma, &
" capite radiato e mari ſurgens acuto ſtimulo pun-
" git teſtitudinem ſuperſtantem aquis, dorſoque
" regentem non montem *Someru*, ſeu *Merupa*, ſed
" *arboris truncum*, in cujus ſummitate ſedet Su-
" premus Creator Deus. Aliud quiddam eſſet ob-
" ſervatione dignum; ſed ego *truncum arboris* me-
" ditor, qui mihi ſimilis videtur *Palmæ* Egyptiæ
" ac Babylonicæ, (id eſt *Bais*). At ſive Japo-
" nenſes, ſive Indos, ſive Tibetanos adeas, ubique
" tibi occurret *virentis arboris* religio ob ſymbola
" forſan *creationis*, & *conſervationis rerum recepta*,
" *atque retenta*,"

CHAP.

CHAP. III.

Of the Origin of Numerals, and of Alphabetic Writing.

WE are of opinion that Aſtronomy was the parent of Numerals, and Numerals the parent of Alphabetic Writing.

The origin of aſtronomy is loſt in the abyſs of antiquity. We learn from ſcripture, that, in the very firſt ages, men muſt have had ſome method of meaſuring time. Whatever progreſs man had made in this ſcience before the deluge, it is probable, that this, together with every other monument of arts and ſciences, were ſwept away from all mankind, except Noah, and a few of his deſcendants. The effects which the confuſion of tongues, and the diſperſion of families, muſt have produced, rendered the remains of aſtronomical knowledge of little uſe to the immediate deſcendants of Noah.

Neceſſity ſoon obliged the new inhabitants of the earth to ſtudy the courſe of the ſtars. The

operations of agriculture depended on the obſervations of the ſeaſons. Order in the affairs of civil ſociety, and diſtinction of the ſeaſons deſtined to religious ſolemnities, introduced the diviſion of time into years, months, &c. Yet as there is no ſcience which depends ſo much on the length of time as aſtronomy, it muſt have been long before it arrived at any great perfection.

The Babylonians and Egyptians were the firſt of ancient nations, in their ſkill and conſtancy in obſerving the motions of the heavenly bodies. The way of life of the firſt inhabitants of Chaldæa favoured the progreſs of this ſcience: tending their flocks was one of their chief employments; agriculture was practiſed by them in very early times. Their country conſiſted (for the moſt part) of immenſe plains, covered with ſands, driven about by the winds, leaving no traces of any road. The ſtars became their only guide on all journies, which were generally performed in the night time, to avoid the exceſſive heat of the day.

The Chaldæans have been eſteemed by all antiquity, the inventors of judicial aſtrology. This ridiculous ſtudy obliged them to find out methods of determining the motions and aſpects of the ſtars. So that aſtronomy owes its greateſt improvements, from the horoſcopes drawn by theſe frivolous philoſophers, to read the fates of men in the *book of Heaven.*

Chaldæi

Chaldæi ſcientiâ ſtellarum periti, omnia aſtrorum motibus tribuebant, à quibus credebant, diſpenſari mundi potentias, quæ conſtat ex *numeris* eorumque proportionibus. (Philo in libro de Abraham).

They muſt conſequently have made uſe of certain ſigns or marks to expreſs the heavenly bodies; Rabbi Chomer has recorded *twenty-two* of theſe marks, which he calls the *Cæleſtial Alphabet* of the Chaldæans, and has likewiſe given us a celeſtial chart of the heavens, filled with theſe characters. They have been copied by Bonaventurus Hepburnus, a Scotchman; by P. Gaffriel in his *Curioſitez inouyes*, and by Kircher, each pretending to correct the other, in the celeſtial chart. Duret and Ambroſius have given us ſeveral alphabets, the baſis of theſe charts, under the titles *Cæleſtial Characters*, *Angelic Characters*, *Alphabet of Abraham*, *Cæleſtial Alphabet of Solomon*, &c. See Pl. IX.

It is worthy of obſervation, that wherever the planets are mentioned in Job, as in Ch. ix. V. 9. Ch. xxxviii. V. 32. the Chaldee Rabbins have introduced the word שטר *ſter*, which ſignifies a writing, chirography. See Buxtorf Lex. Chald. p. 2381. See alſo the word *eacdaireach* in the Law Dictionary, at the end of this Volume. And it is alſo worthy of obſervation, that the *Sabeans* dedicated each ſpecies of *trees* to certain *ſtars*, planting them in their name, and pretending that they

they partook of their virtues, and did diſcourſe with men in their ſleep (*x*).

This alphabet contained *twenty-two* characters, each ornamented with a certain number of ſtars; *twelve* of which were allocated to expreſs the Conſtellations of the Zodiac; *ſeven* to the Planets; and *three* to the Elements; for the Chaldæans did not allow *air* to have been one of the elements. Les trois lettres א, מ, ש, denotent les trois elements, *Terre*, *Eau & Feu*: car les Hebreux n'en admettent non plus, rejettants *l'air* hors de ces comptes. (Duret. hiſt. de l'orig. des langues, p. 205).

This is the exact number of the letters in the Samaritan, Hebrew, and Chaldæan alphabets, although ſeventeen were ſufficient to expreſs all the organs of ſpeech; for which reaſon, five which appear to be duplicates, are called *additionals*, by the learned Bayer, as we have already ſhewn.

But leſs than twenty-two cæleſtial characters, would have brought confuſion in their aſtronomical marks, for the reaſons before given, and from the uſe made of theſe characters, and being ornamented with ſtars, for diſtinction, they properly obtained the name of cæleſtial, and the ſphere formed of theſe characters, was called the *book of Heaven*.

Nothing

(*x*) See *Saob* in the Law Gloſſary at the end of this Vol. See alſo Rab. Moſe. in Moreh, his extract from an Arabic MSS. and Pocock Hiſtor. Arab. p. 139.

Nothing was more likely than for the Jews to follow the Chaldæans, and convert ſuch a ſphere into judicial aſtrology. They quote the ſcriptures and ſay, Jacob bade his children *read in the book of heaven, what muſt be the fate of you and your childrem.* Iſaiah ſays, *the heaven ſhall be rolled up like a book.* Rabbi Chomer obſerved, that the characters which formed *Meduſa's head*, denounced deſolation to Greece, becauſe they formed the word that ſignifies *deſolate.* Even Origen was not free from this ſuperſtition, he declares " the heaven is a book filled with characters, " the ſtars ſo many ſigns, which denote the fate " of men and kingdoms; to read them is above " the ordinary capacity of men, they may attain " it, and ſometimes do."

The Bramins are of the ſame opinion: les Indians diſſent que la vie de l'homme eſt écrite d'avance dans la tête de chaque enfant par Brama— d'un autre côté, *ils diſſent, que les actions des hommes ſont écrites dans les aſtres*, et *annoncées par les mouvemens & les aſpects de ces aſtres (y).*

" I ſhall be reckoned a liar," ſays Poſtellus, " if I ſay, that I have read in Heaven in Hebrew " characters, which Eſdras has given us the key " of, *whatever is in nature*; yet God and his " Son are my witneſſes, that I lye not: I will " only add, that I have read it but implicitly.

" All

(y) Lettres ſur les ſciences par Bailly, p. 71.

" All the learned Rabbi's as Maimonides, Na-
" chum, Ab. Efra, Kimchi, Abravanel, Picus,
" &c. have treated of theſe celeſtial characters;
" we cannot doubt of their exiſtence and uſe."

Marſil Ficinus gives Zoroaſtres the honour of the invention. Habuerunt enim Zoroaſtres, ejuſque ſacerdotes peculiarem quandam ſcribendi rationem a vulgari differentem; ipſe autem Zoroaſtres eam inſtituit, & formavit literas cum characteribus cæleſtibus ſignorum & ſtellarum, à quo poſtmodum inſtructus Mercurius Triſmegiſtus eam tradidit Egyptiis (in Plat. philoſoph. C. 29). Others aſſert that Hermes Triſmig. added the *Tau*—Hermes Triſm. in numerum literarum aſtronomicarum *Tau* tranſtulit; but the fact is, that the origin of this aſtronomical alphabet was loſt in the abyſs of antiquity.

Cornelius Agrippa, in his book de occulta philoſophia, mentions theſe Star characters. Kircher thus atteſts their exiſtence:—certum eſt, veteres ſuas literas quibuſdam circulis veluti *ſtellulis* quibuſdam ornaſſe. Cauſa fuit, ut nonnulli ſcriptores arbitrarentur, ſacras literas a primis inventoribus, ex *ſtellis* inventas; atque ipſa literaria elementa plura complecti ſignificata. (Oed. T. 1. p. 107). The ancient coins of the Jews, lately diſcovered have theſe characters engraved on them.

The diſpoſition of the heavenly bodies by theſe characters was named by the Chaldæans *Coun* and *Tacan*, from כון *Coun* and תכן *Tacan*, or, תקן *Takan*,

Takan, all which ſignify to diſpoſe, to ſet in order, diſpoſuit, direxit, ordinare; the root of which the Lexiconiſts think is *Coun*. But when the Chaldæans applied theſe characters as numerals, and themſelves to aſtrology, the ſame words came to ſignify numbers, aſtronomy, aſtrology, &c. This is an undeniable proof that theſe aſtronomical marks were turned to numerals. כון *Coun*, diſpoſuit, direxit, convenit cum תכן *Tacan*, et תקן *Takan*. *Cachma he Tacana*, ſcientia diſpoſitionis, viz. *Aſtronomica*. *Tacan* numerator, aſtronomus, arithmeticus, genethliacus. (Vide Caſtellus, Schindler, Thomaſſinus, &c.) The Iriſh word *cuntas*, and the Engliſh word *count*, to number, derive from this root. Hence מכין *mekin*, templum à Solomone extructum—aſtrologia: becauſe in this temple, the hoſt of Heaven was pourtrayed; and one of the columns which was ſet up to ſupport theſe repreſentations of the ſpheres, mentioned 1 Kings vii. 21, was called יכין *Jacin* or *Jakin*, from this root, and probably was depicted with the aſtronomical alphabet attributed to Solomon, named *Alphabet de Solomon*, in the plate annexed. יכין *Jakin*, Heb. & Chald. direxit, conſtituit, ſtabilivit, præparavit; Ch. intendit ſtudioſè & data opera aliquid egit—ſcientia diſpoſitionis, viz. cæleſtis, i. e. aſtronomia.—The tabernacle of Moſes, and the temple of Solomon were made by models ſhewed, and were to imitate the Heavens as far as poſſible in miniature; and

and theſe Heavens are ſuppoſed to be a repreſentation of the reſidence of God, for which reaſon the ſame word is uſed viz. מכון *mecoun*, 1 Kings viii. 39, 49. (Hutchinſon Principia, p. 81).

As the moon was a principal figure in the cæleſtial bodies, and by her periodical returns ſerved to meaſure time, ſhe alſo was called כיון *kiun*; it is the *Kioun* of Amos, the *Cennah* of the ancient Arabs (z) and the *Cann*, or, *Kioun* of the Pagan Iriſh, by which they meant the full moon (according to Shawe, in his Iriſh Lexicon). To her both Iriſh and Chaldæans offered cakes called from her כונים *cauanim*. Quod legitur Amos, V. 25, *cioun* vel *Kioun* eſt baſis, ab *Coun*, vel ex aliis, ſtella Saturni, vel, *Reginæ Cæli*, cui offerebant (ex Jerem. vii. 44. & xviii. 19). *Placentas*, hinc denominatas *Cauanim*—hinc Syr. *keiana* natura, natura omnium genetrix & directrix. (Thomaſſinus). In Iriſh *Caineach*, nature.

From the periodical motion of this planet, which was ordained by God to man, for times and for ſeaſons, and for אות *ot*, ſigns, whence *ot*, a letter or character, though all Lexiconiſts agree the word ſignifies ſome miraculous ſign, ſignum, dicitur de miraculo, (Guſſ.) from the periodical motion of this planet, the feaſt of the new moon was eſtabliſhed. " Fuerunt inſtitutæ Neomeniæ " in memoriam lucis create à Deo vero, cæli, " ſolis,

(z) Pocock Sp. Hiſt. Arab. p. 104. Hindoſtany *Chann*, the Moon. (Aſiat. Reſ. Vol. I. p. 161).

" ſolis, lunæ & ſtellarum authore, *motûs* item &
" *revolutionis* corporum cæleſtium, operationiſque
" & influentiarum illorum in hæc elementaria cor-
" pora, & viciſſitudinis temporum gubernatore;
" atque huic conditori & gubernatori pro lucis
" creatæ beneficio, gratias in Neomeniis agerent,
" & ipſi ſe ſubjicerent. (Zepperus Leg. Moſaic
" explan. L. 4. C. 9.—Spencer de Leg. Heb.
" p. 739).

Theſe characters being uſed for aſtronomical purpoſes, it was a natural progreſſion to adopt them as numerals; when uſed as numerals there was no neceſſity for the ſtars to be marked on them, and their awkward form was reduced to what is now called the Chaldæan, or modern Hebrew character, probably by *Eſdras*.

Taking theſe aſtronomical characters as they ſtand in the order given in Pl. IX. the contracted numerals would follow thus.

א - 1
ב - 2
ג - 3
ד - 4
ה - 5
ו - 6
ז - 7
ח - 8
ט - 9
י - 10
כ - 20
ל - 30

additionals
when final ך - 500

	additionals
מ - 40	ם - 600
נ - 50	ן - 700
ס - 60	
ע - 70	
פ - 80	ף - 800
צ - 90	ץ - 900
ק - 100	
ר - 200	
ש - 300	
ת - 400	

And beyond this number they muſt have repeated ſome of the characters, till they invented others, to which they did not give new names, but adhering to the old ones, they made them final letters of the former alphabet, for example :

ך was called the final כ *caph*, and ſtood for 500
ם a final מ *mem*, and ſtood for - - 600
ן a final נ *nun*, and ſtood for - - 700
ף a final פ *pe*, and ſtood for - - 800
ץ a final צ *tzade*, and ſtood for - - 900

The *lamed*, *ſamech* and *ain* were rejected from the awkwardneſs of their figure or form.

To expreſs a thouſand they recommenced with א and placed points over it. בא ſtood for two thouſand. גא for three thouſand and ſo on; and this continues to be the Jewiſh mode of numbering to this day.

Gebelin thinks that numerals followed letters, the original number of which he confines to ſixteen,

teen, but the Eaſterns finding theſe inſufficient for numeration, they added ſix others. And the Arabs not finding twenty-two ſufficient, added ſix more, in all twenty-eight for the greater convenience of calculation. It is plain, this was not the caſe; for if the original number had been ſixteen, they would have invented new names for theſe numerals up to nine hundred; whereas ſix of theſe are only duplicates, bearing the ſame name, but differing in figure.

The finals were not known to the Samaritans; and therefore Dr. Kennicott thought they were modern; he ſays they were not uſed in Hebrew MSS. till about 1000 years before Chriſt. The authors of both Talmuds ſpeak of them, as of great antiquity even in their time, and St. Jerom mentions the finals as equally in uſe with the reſt. We may conclude, they were uſed only as numerals at firſt, and by degrees followed the reſt into the alphabet.

CHAP.

CHAP. IV.

Numerals aſſume the Powers of Literary Characters.

IT is very evident from the inſpection of plate X. that all the eaſtern nations borrowed their numerals from the Chaldæan aſtronomical table.

Gouget ſays, we have reaſon to doubt, if the Egyptians had invented arithmetical characters before they knew the uſe of letters: in another place he ſays, the queſtion is to determine which of their marks on the obeliſks are numerical marks, and from thence to judge what were the arithmetical characters of the Egyptians *before they knew the uſe of letters*. In the Obeliſk given by Gouget as an example, are a number of ſtraight lines, horizontal and perpendicular; theſe *Bianchini* and *Velſer* had clearly proved before him to have been numerals, from the authority of *Hermapion* and *Ammianus*. *Bianchini* thought theſe ſtraight lines did not exceed nine, but by the great diſcoveries of *Count Caylus*, from an ancient Egyptian kalendar, on the banderole of a mummy, it is plain they

they carried the perpendicular ſtrokes, like the ancient Iriſh, up to twenty; which the latter expreſſed by *faoi-iod*, or twice *iod*, that is twice י *jod* or ten; the Iriſh *faoi* is certainly the Chaldæan פעם *phaam*, vice; whence פעמים *phaamim*, duabus vicibus.

Baſnage is of opinion, that the Jews and Chaldæans borrowed their mode of numbering from the Egyptians; they found, ſays he, the number 365 in the name of the river Nile. This is a great miſtake; the name of the Nile, in Egyptian, was *Ameiri*, i. e. color cæruleus, or, *Iaro*, i. e. fluvius; and in the ſcriptures it is called יאר *iar*. (Dr. Woide).——But *Neilos*, in Egyptian, ſignified a year, becauſe the numerals, taken as alphabetic letters, forming that word, make up the number 365. Euſtathius, Helidorus and Cenſorinus tell us, that the Egyptian name for a year was *Neilos*, (that is, the number of days of the ſun's apparent revolution round the earth).

Take out the numerals from the column marked *Numeral power of the Copts*, in Pl. X. p. 2. and it will ſtand thus:

N - -	50
E - -	5
I - -	10
Λ - -	30
O - -	70
C - -	200
	365

In

And hence the *Sun* was called Neilos, and worſhipped by that name. The Greeks miſtook, and thought they worſhipped the river Nile (*a*).

In like manner *Loſkoe* made up 1825 days, or five years, which was one of the Egyptian Cycles; and hence the Iriſh, *Loſca* and the Latin *Luſtrum*.

L	- -	30
Ō	- -	800
S	- -	900
K	- -	20
O	- -	70
E	- -	5
		1825 days or 5 years.

And the fifth year conſiſted of 366 days, or rather the fourth; for they added one day between the end of the fourth year and the beginning of the fifth. Strabo ſays, Eudoxus having been educated with the Egyptians, taught the Greeks to intercalate one day at every fourth year, which Pliny, (in his ſecond book) ſays, was the ſame as Annus Canicularius, compoſed of four years of 365 days each, and a 366th day at the end of the fourth

(*a*) Dies 365, Egyptias hanc anni quantitatem voce ΝΕΙΛΟΣ indicaſſe Helidor. l. 9. p. 444. Euſtath. ad vers. 224 Dion. Perieg.

Nihil Egyptiis tanto erat in honore, tamquè religioſè colebatur atque *Nilus*, ad quem ſolemnitates eorum ſacra tantum non omnes ſpectabant. Ariſtides Rhet. in Egypt, p. 93.—— This was *Nilus*, the ſun.

fourth year: this is as dubiouſly expreſſed as the Iriſh explanation of their Luſca, *la coisreagadh re aodhbeart acceann gach cuigheamhad bliaghan*, i. e. a day made holy by ſacrifices at the *head* of every fifth year, or at the end of every fifth year, (*acceann* is a dubious expreſſion). The Armenians, inſtructed by the Perſians, fixed this day in the month of Auguſt, and called it *Nau-Azar*, that is, the New fire.

Mr. Aſtle in his origin and progreſs of writing, p. 44, ſays "the Chaldæans who cultivated aſtronomy in the moſt remote ages, uſed *ſymbols*, or, arbitrary marks, in their calculations; *and we have ſhewn*, ſays he, *that theſe were the parents of letters*." If that ingenious gentleman had ſhewn that numerals were the parents of letters, it would have ſaved the author of this work much ſtudy and much reading.

Before we proceed to the Chaldæans, who we eſteem the inventors of theſe numerals, and of converting them into literary characters, we ſhall finiſh what we have to ſay of the Egyptians.

The name of the Sun in Egyptian is Φ PH or PHRE (*b*), which word Martiannus Capella, in his hymn to the Sun, tells us, was expreſſed in three letters, making up the number 608.

Salve vera Deum facies, vultuſque paternæ
Octo et ſexcentis numeris, cui litera trina
Conformat ſacrum nomen, cognomen et omen (*c*).

(*b*) Note, PH or φ is the article.
(*c*) De nuptiis philologiæ, p. 43.

Φ -	Ph	—	500
P -	r	—	100
H -	e	—	8
			608

Hence the Greeks formed from other numerals, making up the ſame number, the Ænigmatical name of the ſun ΥΗΣ, viz. (*d*)

Υ	—	400
Η	—	8
Σ	—	200
		608

They worſhipped the ſun under the name of Neilos, becauſe the numerals of that name made up 365 days. So they worſhipped the moon under the form of a cat, becauſe K ſtood for 20, A for 1, and Th or Thide for 9, and theſe three numerals K, A, T, made up the number 30, or the Lunar Evolution.

The Egyptian prieſts impoſed much on the Greeks, and concealed their knowledge under puerile evaſions, which were greedily ſwallowed by the wiſeſt of the Greek travellers. Diodorus Siculus tells us, that in the temple of *Oſiris*, the prieſts appointed thereto filled 360 bowls every day with milk, to preſerve in memory the number of

(*d*) Υ'ὲις Bacchus, Sol. Υἷς Bacchi epith. apud Ariſtoph. See Heſych. & Gebelin Hiſt. Calend. p. 548. See alſo Fr. Grandis ad ill vir. Balzac 4to. 1657—hence the Phænician Aſſis, of which hereafter.

of days in a Lunar year (*e*). "I think," ſays Sir Iſaac Newton, "he means one bowl every "day, in all 360, to count the number of days "in the calendar year, and thereby to find out "the difference between this and the true ſolar "year; for the year of 360 days was the year to "the end of which they added 5 days, and the "Iſraelites brought this year out of Egypt."

Is it poſſible Sir Iſaac could think that a nation allowed to be the firſt in arts and ſciences, and thought to be the inventors of arithmetic, numeration, &c. could be put to their ſhifts in counting time in ſo bungling a manner? The truth is, that *Lebnos*, in Egyptian numerals, made up the ſum of 360, (as Neilos did 365), but *Lebnos*, in the ſame dialect, ſignifies a *bowl*, and probably a bowl out of which they ate their milk, or preſerved it in the dairy: and thus they fabricated the childiſh ſtory of the prieſt and the milk bowls, or the Greeks did it for them.

L	—	30
H	—	8
B	—	2
N	—	50
O	—	70
S	—	200
		360

Therefore *Neilos* was the ſolar year, and *Lebnos* the lunar year.

(*e*) Diod. L. 1. p. 13.

The component numerals probably applied to the intervals between certain feſtivals *(f)*, and if we may judge from the quotation from Martianus Capella in the preceding page, the prieſts, after the change of numerals into letters, may have formed other myſtical names to expreſs a year, or the revolution of the earth round the ſun, by combining ſuch numeral-letters as would make up the number; as the Greeks did ϒϞ. Certain it is, that the myſtical names of the Sun, *Abraxas*, *Belenus*, *Janus*, and *Erecoell*, the derivation of which have ſo much puzzled etymologiſts, are no more than words formed of the numerals, making up the number of days in a year, viz. 365.

Chaldæan			Coptic and Greek		
A - א	—	1	A	—	1
B - ב	—	2	B	—	2
R - ר	—	200	P	—	100
A - א	—	1	A	—	1
K(X)ף	—	100	Ξ	—	60
A - א	—	1	A	—	1
S - ס	—	60	Σ	—	200
		365			365

The Chaldæans wrote *Abrakas*, but the Greek numerals not correſponding to theſe letters, they changed the word to Abraxas *(g)*.

(f) Of all the Egyptian feſtivals, thirteen only have come to our knowledge—ces liturgies n'exiſtent plus, les Chretiens les jettoient dans le feu, avec autant d'ardeur qu'on les y jettoit eux-memes. (Gebelin Calendr. p. 224).

(g) Si myſticam numerorum rationem adhibeamus in Abraxas, proveniet inde numerus dierum communis anni. (Elias Schedius, p. 101). D. Hieronymus in Comm. ad Amos. Abraxam eundem eſſe cum Mithra ſeu Sole tradidit.

Chaldæan			Coptic and Greek		
B - ב	—	2	B	—	2
E - ח	—	8	H	—	8
L - ל	—	30	Λ	—	30
E - ה	—	5	H	—	5
N - נ	—	50	N	—	50
O - ע	—	70	O	—	70
S - ש	—	200	Σ	—	200
		365			365

APOLLINI
BELENO. AUG.
IN HONOREM
C. PETITI. C. F. &c. &c.

See many other inſcriptions to Belenus in Pighius.

Tu Bajocaſſis ſtirpe Druydarum ſatus,
Si fama non fallit fidem,
Beleni ſacratum ducis è templo genus,
Et inde vobis nomina,
Tibi Pateræ; ſic miniſtros nuncupant
Appollinaris myſtici.
(Auſonius in Profeſſ. IV).

Macrobius has collected all that the ancients have ſaid of *Janus*; we ſhall not follow him through the tedious paragraph, which only marks the ignorance of the Romans with reſpect to the origin of this deity, but ſhall extract ſuch parts only as point to our diſcovery. "Some," ſays Macrobius, "will have it, that *Janus* was the ſame "as *Apollo* and *Diana*, and that both the divini-

"ties

" ties are comprehended in that ſingle God.—
" *Nigridius* affirms, that *Apollo* is *Janus*, and
" *Diana*, *Jana*. *Diana* was formed from *Jana*,
" by the addition of a D, which is frequently
" put before the I, to ſoften the pronunciation;
" however ſome undertook to prove that *Janus* is
" the SUN, and that he is repreſented double
" faced, as being maſter of both the gates of
" Heaven, becauſe he opens the day when he
" riſes, and ſhuts it when he ſets—his ſtatues are
" often marked on the right hand with the num-
" ber 300, and on the left with 65, to ſignify the
" meaſure of the year, which is the ſun's ef-
" fect.—Cicero ſays, *Cornificius*, in his third
" book of etymologies, calls him not *Janus* but
" *Eanus*, ab eundo—hence the *Phœnicians* figure
" this divinity by a ſerpent or dragon, which
" turns itſelf in a circular motion, and bites and
" devours its own tail, to ſignify the world nou-
" riſhes and ſupports itſelf, and turns upon its
" own axis."

" He is repreſented with four faces, as he
" whoſe majeſty comprehends all climes. We
" call him *Junonius*, becauſe he keeps the entrance
" not only of *January* but of all the other months,
" and all the *Kalends* are under *Juno's* dominion;
" it is for this reaſon that *Varro* ſays, *Twelve*
" *Altars* were conſecrated to *Janus* for juſt ſo
" many months (*b*)."

Cælius

(*b*) Sat. 1--9.

Cælius Rhodiginus in his Lect. Antiq. ſhews the manner in which the number 365 was expreſſed on the hands of *Janus*, which will prove this deity to have owed his name and attributes to the *Chaldæans*. " Plinius auctor eſt, *Janum* à " *Numa* rege dicatum digitis ita figuratis ſtetiſſe, " ut trecentorum ſexaginta quinque dierum nota, " per ſignificationem, anni, temporis, & ævi ſe " Deum indicet. Super quo interim adnotatu non " indigna ſunt, quæ à Græcis in hunc uſum de- " rivavimus, quippe *Januarium* eſſe inquiunt " quadriformem ſtatuam, propter converſiones " quatuor, quas τροπὰς vocant. Sed alios eum " ita effingere, ut dextra clavem teneat, ut tem- " poris principium et anni recluſo rem et patul- " cium atque cuſtodem, aut ſcutum : alios veró " in dextra τ habentem, in ſiniſtra vero ξ, quia " non alius ſit, quàm annus. Ex quo *Longinus*, " quaſi æonarium interpretari conabatur *Janua-* " *rium*. Illa veró nota τ, trecento ſignat, ξ veró " ſexaginta, at ε quinque (*i*).

Now it is evident, that *Janus* was no more than the Chaldæan word expreſſing the number of days in the year, as follows :

JA - י	—	10
N - נ	—	50
E - ה	—	5
S - ש	—	300
		365

For

(*i*) Cæl. Rhod. p. 1286.

For had the name been formed of Egyptian, Coptic or Greek numerals, it would have been IANET not JANES, as will appear from the numerals, viz.

I	—	10
N	—	50
E	—	5
T	—	300
		365

The Greeks therefore to expreſs the attribute of the Deity marked the hand (becauſe the fingers were uſed to expreſs numerals) with,

T	—	300
Ξ	—	60
E	—	5
		365

From this word IANES proceeded the Hiberno-Scythian *Bál-ain*, which ſignifies a year, or the revolution of Baal or Belus; and hence ERECOELL, another epithet of the ſun, becauſe the numerals made up 365, was miſtaken for *Hercules*; and hence Cicero tells us, that the Hercules who pervaded *India* was called *Belus*, the Great Baal or *Maha-Bali*, mentioned by that *Sun of learning*, Sir WILLIAM JONES, as has been ſhewn in Chap. 1.

Chaldæan

Chaldæan

E - ה	—	5
R - ר	—	200
E - ה	—	5
C - כ	—	20
O - ע	—	70
E - ה	—	5
L - ל	—	30
L - ל	—	30
		865

HPAKLES aſtris amicte, rex ignis, princeps mundi, SOL, &c. (Dionyſiacon L. 40. p. 683).

The word almanack has been ſuppoſed to be derived from an Arabic word, ſignifying computation or calculation; there is no ſuch word in the Arabic with that ſignification. מנא *mana*, in Hebrew, is to number, whence ſome imagine מני *meni*, ſignifies the moon, quod dialecto Arabica *almanachi*, ſeu Ephemerides Lunares;—but this was not the only uſe of almanacks, or the Indigitamenti of the ancients; they marked the riſing and ſetting of the planets, the eclipſes, &c. The Arabic and Perſian words, for an Ephemeris are *Rooz-nameh*, *Tukweem*, *Roozéaneh*, *Roozeeneh*. Therefore I conjecture that the Arabians and Greeks borrowed the word almanack from the Chaldæans, with whom the numerals made up the number of days in a year; but this is conjecture only.

Chaldæan

Chaldæan

E - ה	—	5
L - ל	—	30
M - מ	—	40
A - ע	—	70
N - נ	—	50
A - ע	—	70
K - ק	—	100
		365

The letters So and Jauda, or, S, I, made up the number 16; and *ſi* in the Egyptian ſignifies to take a wife, to cohabit with a woman; therefore the Egyptians repreſented an act of this kind by the number XVI. Voluptatem ſedecim pingunt. (Horapollo). Silence, for the ſame reaſon, was repreſented by the number 1095, &c.

Of the CHALDÆAN Cycles.

The three famous periods invented by the Chaldæans, were, the *Soſos*, the *Nereos* and the *Sarus*. Beroſus uſed them in compoſing his chronological calculations, and fixing the epochas of his hiſtory of Babylon.

The *Soſos* contained 60

The *Sarus* 6660

The *Nari* 1110 days, or one ſixth of a *Sarus* = 37 moons.

The works of Beroſus have ſuffered greatly by interpreters, and there are many contradictions among

among modern authors as well upon the number of years that compoſed theſe famous periods, as upon the uſes they may have been applied to.

Syncellus, Abydenus, Alex. Polyhiſtor, tell us, that the *Saros* was a period of 3600 years (*g*). Suidas, an author cotemporary with Syncellus, ſays, the *Saros* was a period of lunar months, amounting to 18 years and a half. Aſtronomers cannot diſcover any aſtronomical operation to which ſuch periods can be applied. Pliny indeed mentions a period of 223 lunar months, which Dr. Hally thinks is a falſe reading, and propoſes the amendment by reading 224 months. It is not the intent of this eſſay to enter into arguments of the propriety of theſe periods, but to ſhew the *formation* of the words from *numerals*.

That the firſt king of Chaldæa ſhould have reigned ten *Sari*, according to Abydenus, will not be ſurprizing, provided we take *Suidas*'s calculation of 222 moons to a Sarus. Sir Iſaac Newton makes the Sarus 18 years and 6 intercalary months, which exactly agrees with Suidas; but then it is not the ſimple Sarus, but the שערוס-עשרי *Sarus-Haſre*,

(*g*) Abydenus ſays, the firſt king of the Chaldæans reigned ten Sari, that is according to his account, 36,000 years, and that the number of kings amounted to ten, and the term of their reigns to an hundred and twenty Sari, or, 43,200 years. We need proceed no further to convince the reader of ſome great miſtake iu the MSS. or the printed copy of Abydenus, as Euſebius has handed it down to us.

Sarus-Hafre, or tenfold Sarus of the Chaldæans, that makes this number—for example:

	360	
	18	
222 moons of Suidas		
30	2880	
	360	
6660 days		
	6480	
	180	6 intercal. months
	6660	days in $18\frac{1}{2}$ years

It is evident theſe 18 years conſiſted of 360 days to each year only.

Now the numerals forming the word *Saros*, taken from the Chaldæan alphabet, Pl. X. ſtand thus:

S - ש	—	300
A - ע	—	70
R - ר	—	200
V - ו	---	6
S - ש	---	90
		666 days = 1 Saros, which × by Hafre, or 10
		10
		6660 days, or 222 moons, or 18 years and 6 months, as above.

We have ſtrong reaſon to think this was the *Sarus* of the Chaldæans, becauſe Syncellus tells us, that the Chaldæans counted 120 Sarus to have paſſed from the creation to the deluge. Now 120 multiplied

multiplied by $18\frac{1}{2} = 2220$. Joſephus and the Septuagint make it 2256 years, which is not very different. And if I miſtake not, this period is the Egyptian *reign of the ſun*, which they ſay was 2340 years, and the reign of the *Peris* of the Perſians 2000 years; and it is remarkable that the period the Indians call the *third age*, was of 2000 years alſo.

The Narri or Nereus contained one ſixth of a Sarus, or 1110 days, which is equal to 37 moons, or three years, two of which conſiſted of 12 months each, and one of 13 months. The word was formed of the following numerals:

N final	——	700
R	——	200
R	——	200
I	——	10
		1110 days = 37 moons.

The Sos or Soſos was the letter ס *ſamech*, which ſtands for 60. Many uſeful diſcoveries may be made in ancient hiſtory, by this application of the numeral-alphabet; for example, no Lexicon will explain the reaſon why the Jews call the new moon *Jah* יה. Now it is well known they referred all the time of the ſilent, or dark moon, to the old moon, and becauſe the firſt appearance might be uſually about 18 hours after the true conjunction, they therefore began their month from the ſixth hour

hour at evening, that is, at ſunſet, next after the 18th hour from the conjunction, and this rule they called *Jah* יה; it is a word compounded of two numerals which make up that number, viz. (*h*).

י	—	10
ה	—	8
		18

It is remarkable that this word ſhould be common to the Iriſh. We know that the Jews would write and pronounce this word *tſhah*. In Iriſh *rè* ſignifies the moon, and *tſhei-rè* is explained in an old Gloſſary in my poſſeſſion by coitus lunæ, intermeſtris lunæ, interlunium. In Arabic the new moon is called شهر *ſhur*.

Let us now ſuppoſe a Chaldæan explaining in what manner the *Saros* was made up of numerals, by pronouncing the name of each numeral; he would firſt begin by *Shin* or 300, then proceed to *Ain* or 70, then to *Ris* or 200, ſo on to *Vau* and *Tſade*; by repeating theſe numerals quick, *Shin* would be pronounced as *ſh*, *Ain* as *a*, *Ris* as *r*, *Vau* as *v*, and *Tſade* as *ts* or *s*. This would certainly produce the idea of giving the literal power of *ſh* to ש, of *a* to ע, of *r* to ר, and ſo on, and this I think was the origin of letters.

There cannot be a ſtronger proof that numerals preceded letters, than the Hebrew word סֵפֶר *ſe-*

tion

(*h*) See this well explained in Newton upon Daniel, p. 161.

pher, which properly ſignifies to *number*, numeration, numbering; but after numerals were applied as literary characters, the ſame word denoted, as it does at this day, a ſcribe, a letter, a book, a literary character.

The word *Sepher*, ſays Bates, has all the ſenſes of the Latin *calculus*, and *calculo*, and that for the like reaſon, from the uſe of ſmall white ſtones in numbering, reckoning and recording; and when writing with letters was revealed, it was applied to the new method of calculating, and therefore ſignifies *an account*, whether by number, memorial, monument, book, letter, or voice. Bates here alludes to the Saphire ſtone. I cannot avoid thinking the word is of Egyptian origin, in which language we find *ſchiepi* is to number.

Leigh is poſitive the word properly ſignifies *to number*. Some authors, ſays he, will have it, that *ſappir*, whence *ſaphire*, comes from *ſepher*, becauſe of the number of little ſtars which ſhine in that kind of ſtone.

That *ſepher*, to number, might allude to the *ſtarry* or *cæleſtial characters*, given in Pl. IX, I have no doubt, becauſe the ſtarry letters, firſt intended to repreſent the conſtellations, became numerals, as we have ſhewn.

Sepher is alſo uſed to expreſs the expounding, or, explanation of dreams, as in Gen. xli. 8.— "and he *ſephered* the dream of Pharoah."— We know the Chaldæans were the inventors of judicial

judicial aſtrology; and in the myſterious operation of expounding a dream, they certainly either had recourſe to the ſtars, or, to calculation by the *ſtarry alphabet*. Certain it is, that the Engliſh word *cypher*, and the French *chiffre*, are derived from this Chaldæan word.

And hence the *Sephiroth tree*, or, tree of numbers, of the Cabbaliſtical Jews. And this tree contained ten divine names, viz. corona, ſapientia, prudentia, clementia, gravitas, ornatus, triumphus, confeſſio laudis, fundamentum, regnum. The number *ten* ſeems to have been fixed on, becauſe as relating to numerals, *ten* was called perfection, as from thence all nations begin to count anew; for this reaſon the Egyptians expreſſed the number ten, by the word *mid*, that is, perfection, and the Iriſh call it *deag*, a word of like meaning. And for this reaſon the Chaldæans formed the *Jod*, or number ten by an equilateral triangle △, which was the ſymbol of perfection with the Egyptians: we ſee it on the obeliſks, ſuſpended from the legs of the ſacred *Scarabæus*, hung round the neck of the ſacred lamb, &c. whence it became the ſymbol of the *Almighty One*, with the druids of theſe Iſlands, carving it on the bark of the ſacred oak. The Egyptians doubled the triangle thus ⧖, and then it became a croſs of St. Andrew, or the letter X or ten, that is, *perfection*, being the perfect number, or the number of fingers on both hands, hence it ſtood for *ten* with the *Egyptians*, *Chineſe*, *Phœnicians*,

Phœnicians, *Romans*, &c. and is ſo uſed with us at this day. The *Mexicans* alſo uſe the ſame figure in their ſecular kalendars. The Tartars call it *lama*, from the Scythian *laṃh*, a hand, ſynonimous to the *jod* of the Chaldæans; and thus it became the *name of a croſs*, and of the High Prieſt with the *Tartars*; and with the Iriſh *luam*, ſignifies the head of the Church, an Abbot, &c. " Ce qu'il " y a de remarquable, c'eſt que le grand pretre " des Tartares, port le nom de *lama*, qui en lan- " gue Tartare ſignifie *la croix*; et les *bogdoi* qui " conquirent la Chine en 1644, & qui ſont ſoûmis " au *dalaé-lama* dans les choſes de la religion, ont " toujours des *croix*, ſur eux, qu'ils appellent auſſi " *lamas* (*i*)."

From this number X all nations begin a new reckoning, becauſe it is the number of fingers on both hands, which were the original inſtruments of numbering; hence יד *iod* in Hebrew is the hand and the number ten, as is *lamh* with the Tartars.

And here, I think, we may trace the origin of the *Idæi Dactyli* or *Curetes*; for *Dactylus* is only a Greek tranſlation of the Phœnician יד *iod*, as *lamh* in Scythian, whence the *lama* of the Tartars.

Sophocles, quoted by *Strabo*, informs us, that they were called *Idæi*, becauſe they inhabited mount *Ida*, and *Dactyli* from the Greek word *dactylus*, ſignifying a finger, they being at firſt *ten*,

(*i*) Voyage de la Chine par Avril, L. 3. p. 194

which is the number of fingers on the hands. It is clear from this that they were originally named יד *Iod*, that is, ten, and that mount *Ida*, where they dwelt, was ſo called from them. Strabo reckons five brothers, and ſays, they had as many ſiſters, in all ten; among the brothers he names *Hercules* and *Pæon*, which I think was one and the ſame perſon, viz. our *Hercules Phani*, mentioned in Chapter I, as the author of numerals and of letters: for, Herodotus brings theſe *Curetes* out of Phænicia with *Cadmus*, and Sir I. Newton thinks, that having followed *Cadmus* out of Phænicia, ſome of them ſettled in *Phrygia*, where they were called *Corybantes*, a name which ſome think they derived from *Cherub*, a Phænician word ſignifying *valiant*, but, in my opinion they were ſo called from the Phænician עריבא *ghariba*, in Arabic *karib*, in Iriſh-Scythian *carb*, that is, a *ſhip*; for they were not only great navigators, but ſhip-builders: they were ſkilled, ſays Herodotus, in all the arts and ſciences of Phænicia above other men; and ſurely navigation and ſhip building were arts in which they principally excelled. They were named *Curetes* from the Scythian word *Creat*, that is *ſcience*; they were men of learning, and not the *Curetes* or guards of the Phrygian kings, as the ſcholiaſt on Lucian obſerves, for the *Curetes* or guards were the ſame as the *Cuirith* of the ancient Iriſh, which the reader will find explained in the Law Gloſſary annexed, under *Ceann-*

Ceann-Cuirith. This *Hercules*, one of the *Idæi Dactyli*, is ſaid, by Cicero, to have come out of Egypt, and to have taught the Phrygians letters; which correſponds with what has been ſaid of our *Ogham-Hercules* in the firſt Chapter, for although he was originally a Scythian, he came out of Phænicia into Egypt, where he ſtudied under *Thoth* or Mercury at *Thebes*, as we have fully ſhewn. Had he been an Egyptian he would have uſed Egyptian Characters, not Phrygian—*Hercules alter traditur Nilo natus, Egyptius, quem aiunt Phrygias literas conſcripſiſſe* (*k*). *Quintus in India, qui* BELUS *dicitur* (*l*). And this can be no other than the *Maha-Bali* of the *Bramins* mentioned in Chap. I. Clemens tells us, the Phrygian letters, uſed by the *Idæi Dactyli*, were the ſame as were inſcribed in the temple of *Epheſus*, and thence called *Epheſian Letters*; in fine, they were ſacred myſterious characters, and very probably our *Ogham* cyphers; for it is remarkable, that wherever this *Hercules* went, we hear of his ſacred and myſterious inſcriptions. Thus, *Appollonius Tyaneus*, ſpeaking of the temple of *Hercules* at *Gadis*, makes the ſame obſervation: he ſaw the altar, he ſaw the inſcription. *Eſſe autem quadrangulares velut incudes, et eorum capita literis inſcripta ſunt, non*

(*k*) De nat. Deor. §. xvi.

(*l*) Id. ib.——and from Appollonius Tyaneus we learn, the Scythians fixed themſelves in India, and covenanted with the King of India to ſettle there. (Philoſtratus de Vit. Appoll. p. 126).

EGYPTIIS *neque* INDICIS, *neque ab aliquo penitus cognotis—ipſe verò* HERCULES *in domo Parcarum inſcripſit, &c.* (*m*).

The fundamental notions of arithmetic, muſt have been familiar in the rudeſt ages. However ignorant the greateſt part of mankind became, after the diſperſion, they could never be ſo ſtupid as not to diſtinguiſh the objects which ſurrounded them. The diſtinct ideas of ſimple numbers could never be loſt; the moſt barbarous people would ſtill be ſenſible of the numerical relations and proportions of their hands and fingers. We accordingly find the Savages in America count by tens, hundreds, &c. Father Lafiteau mentions this knowledge of the Savages as an extraordinary circumſtance: "on doit regarder comme une "choſe digne d'admiratiòn, que les Sauvages "ayent la même maniere de compter, qui nous "eſt venuë de l'antiquitè, qui etant purement "arbitraire, doit étre dérivée de la méme ſource. "Car le nombre de *dix* eſt chez eux le nombre "de *perfection*, comme il etoit chez les Egyptiens, "comme il l'eſt aujourdhui chez les *Chìnois*, & "comme on peut dire auſſi qu'il eſt chez les na-"tions de l'Europe; ils comptent d'abord les uni-"tés juſq'au dix: les dixaines par dix, juſq'a "cent: les centaines par dix juſq'a mille (*n*)." It is much more ſurprizing, that theſe Savages knew

(*m*) Philoſtr. L. 5. C. 1.
(*n*) Moeurs des Sauvages, T. 2. p. 234.

knew ſome of the conſtellations by the ſame name we know them, of which I ſhall give ſome examples in the next chapter.

But the Scythians, who were firſt ſhepherds, like the Chaldæans, and afterwards a trading people, muſt have been maſters of arithmetic. The mixing of their great flocks of ſheep, muſt have acquired them to have been familiar in practical numeration to a conſiderable amount, when they came to divide their flocks. And when they became maſters of Aſia, and had laid that vaſt empire under tribute, which was paid in money or merchandize, they muſt have been perfect in arithmetic. *The feudal government, which commenced with theſe Scythians*, required a proportionate or mixed arithmetic. It is moſt probable they were the authors of arithmetic.

" Les *Sacques*, ou les *Scythes*, paſſoient pour " un peuple très ſage, & très modéré : ils n'im- " poſerent à l'Aſie, conquiſe par eux, qu'un le- " gér tribut, c'etoit plutot une redevance, pro- " pre à marquer leur domaine, qu'une impoſition, " dont ils chargeoient des peuples ſoumis par la " force de leurs armes.—Aſiam perdomitam vec- " tigalem fecere, modico tributo, magis in titu- " lum imperii, quam in victoriæ præmium im- " poſito. (Juſtin). L'Aſie étoit alors un *Fief dé- " pendant de la Scythie. C'eſt le premier Etat gou- " verné pendant un elongue ſuite de ſiecles, par cette " eſpece de conſtitution, dans lequelle on peut re-*

" *connoitre*

" *connoitre l'origine du droit Féudals*, apporté en " Europe par les deſcendans de Sacques, ou Scy- " thes. Leur governnment étoit tres doux, & " leurs loix tres juſte, comme on peut le juger " par ce qu'en diſoit Juſtin & le poete Chærilus " & bien mieux encore, par la maniere dont *l'Inde*, " *la Chine*, & le *Japan firent gouvernés par leurs* " *premiers princes ;* car ces princes deſcendoient " des *Sacques*, & leur adminiſtration paroit avoir " été reglée, ſur le modele du gouvernment d'une " famille, dont le chef eſt regardé comme le " pere." (D'Ancarville, Rech. ſur l'orig. des Arts de la Gréce).

The *Bacchus* of the Greeks was a Scythian ; he was the ſame God known in India by the name of *Brouma*. The Indians give him for wife *Saraſſoudi*, the goddeſs of ſciences and harmony ; ſhe is playing on an inſtrument named *kinneri*. (*Kinour*, in old Iriſh, is a harp). To ſhew that Brouma introduced letters into their country, they repreſent him holding in one hand the *olla*, or leaf of a ſpecies of palm, on which they write ; and in the other, he has a cane or bamboo, which ſerves as a pen. The *Vedams*, which they pretend are depoſited at *Bénarés*, in a cave, they ſay, treat of the ſciences introduced by *Brouma*.

Brouma, according to their account, fixed himſelf in India about 3610 years before Chriſt ; if the *Vedams* are ſo old, they were anterior above

above 2000 years to the epoch given by our chronologiſts, to the writing of the Pentateuch by Moſes; for Petau dates the publication of the Pentateuch, and the death of Moſes, anno 3223 of the Julian period, which correſponds with the year 1491 before Chriſt.

The conqueſt of the *Scythians* in Aſia, and the arrival of *Brouma* in that country, preceded the commencement of our æra 3610 years. According to M. Daw, the *Shaſtars*, or commentaries, were written 4800 years ago, that is, about 600 years before the conqueſts of the Scythians, and as we find they had an aſtronomical Epocha 400 years after the date of *Brouma*, a period long prior to the invention of alphabetic writing; and, as we find by a letter to Mr. Hallis, dated at Benares in 1765, that the Bramins have books written in Chaldaic characters, we think it highly probable, theſe books contain only the *Chaldaic numerals*, which may have been introduced by *Brouma* (*o*).

The Phænicians had numerals before they had letters. Their firſt numerals were ſimilar to the Iriſh *Ogham* marks, conſiſting of ſtraight perpendicular lines from one to nine, thus I, II, III, IIII, &c. Ten was marked by an horizontal line thus —; And theſe they retained after they had adopted the Chaldæan alphabetic numerals.

The

(*o*) Minutes of Antiq. Soc. of London, 19 Feb. 1767. See alſo Vindication of ancient Hiſt. of Ireland, p. 222.

The Palmyræans expreſſed numbers by ſtraight perpendicular ſtrokes from one to four. Five was expreſſed by a character reſembling v or y, and the encreaſe to ten was by the addition of ſtraight lines. Ten was the Phænician c·ph; or by a figure reſembling the Chaldæan *jod*, that is, the delta of the Greeks.

The numerals brought by Cadmus to Greece conſiſted of ſtraight ſtrokes from one to four. Five was a contraction of the Chaldæan Heth ה, and the increaſe to nine was by ſtraight lines. Ten was the Chaldæan Jod (י), ſee Pl. X. p. 1. We may therefore reſt aſſured that the Phænicians had in part adopted the Chaldæan numerals.

The Daleth, or four, of the Samaritans, was originally a quadrilateral figure whoſe uppermoſt ſide was ſmaller than the reſt. The Greeks contracted it into a triangle, and hence that figure called Delta (from the Chaldæan word Daleth), became the fourth letter in the Greek alphabet: an inſpection of Pl. X. p. 1, will make this clear to the reader, and he will perceive that our vulgar numeral 4 is formed from the Samaritan Daleth.

The Hanſcrit of the Bramins will alſo be found to be taken from the Chaldæan alphabet, as the learned *Ben. Schulzius* has already obſerved. Literæ Hindoſtanicæ à longe remotiſſimis temporibus ad hunc uſque diem conſervatæ, proxime accedunt ad characteres linguæ Chaldaicæ vel Hebraicæ,

ita

ita ut inter utriuſque figuras ſæpius, vel parva, vel plane nulla apparet differentia (*p*). See Pl. X. p. 1.

When Cadmus came into Greece he introduced the Phænician numerals. It is ſaid the old method was reformed by Cadmus, conſequently the Greeks had numerals before his arrival; for a reformation ſuppoſes a thing to have exiſted before. The names of the Greek numerals plainly ſhew they borrowed ſome of the Scythians, and others of the Eaſterns: for example, *Deca* (ten) is the Scythian *Deag*, that is, perfection. *Pente* (five) is the Perſic *Punj* or *Punjeh*, which ſignifies the hand, and ſhews the number originally referred to the number of fingers on the hand, as the Chaldæan *Jod*, or ten, did to the number of fingers on both hands.

It has been aſſerted by ſome, that before the Greeks were acquainted with Oriental alphabetic numerals, they uſed ſuch letters as were initial of the word expreſſing the number. Thus Π ſtood for five, becauſe πέντε ſignifies five. Δ ſtood for ten, that is, was the initial of Δέκα. Η for one hundred, becauſe the initial of Η'κατον, &c. But ſtill it is worth obſerving, that the Π of the Greeks bears a near reſemblance to the ה of the Chaldæans, which ſtands for five, and the Δ or ten of the Greeks is the ſame as the Chaldæan *Jod* of the aſtronomical alphabet, where it likewiſe ſtands for

(*p*) Schulzius Grammat. Hindoſtan. p. 2.

for ten. The H of the Greeks does not much vary from the ה of the Chaldæans, which alſo expreſſed the number 100. The *Sampi* of the Greeks was evidently formed from the Chaldæan ץ Tzade final, and which ſtands for 900, as the *Sampi* did. See Pl. X. p. 2. (*q*).

It is certain the Romans uſed literary characters as numerals, and in *alphabetic order*, as the Chaldæans did, ſo late as Julius Cæſar's time. In the ſixth century a Julian kalendar engraved on marble was dug up at Rome, on which the days of the month were numbered by letters in alphabetic order, beginning with A at the firſt day of January, B to the ſecond, and ſo on to H, or the eighth day, which was their *Nundinæ*, from which day they begun again with A, B, C, D, E, F, G, H, inſtead of I, II, III, IV, V, VI, VII, VIII, which were the Phænician and Palmyræan vulgar numerals.

This kalendar is printed in Scaliger (De emendatione temporum p. 160), and in Bianchini (De Kalendario & Cyclo Cæſaris). Neither of theſe authors account for this mode of numeration. Scaliger ſays—*dies anni Juliani, ut vides in exemplari, notati ſunt per octonarios uſque ad literam H, quia Romanorum ogdoas in tributione dierum ſervabatur propter Nundinas ut apud Judæos Hebdomas propter Sabbatum:* but this does not

(*q*) See alſo Martini's Cadmus Græco-Phænix.

not account for the alphabetic numerals—*mais ce qui n'avoit pas encore été aſſez approfondi, on y voit les huit premieres lettres de l'alphabet Latin, diſpoſées par ordre, et attribués aux jours des mois; A repond au premier de Janvier, B au ſeeond, &c.* (Journal des Sçavans, 1706, p. 208.) This is the only inſtance we know of the Romans having uſed letters in alphabetic order as numerals.

To conclude. It ſeems to have been univerſal, and natural to man, to have entertained the idea of numbering from his fingers; and it does not appear extraordinary, that when man led an agreſtic life (as the Chaldæans and Scythians, the parents of numerals did) and had occaſion to carry numbers higher than the number of fingers on his hands, that before he had aſſigned arbitrary marks for numbers, he ſhould have adopted the names of trees, objects immediately ſurrounding him, ſome of which grew more luxuriantly than others; and that having invented an arbitrary mark for ſuch a number, he ſhould give it the name of the tree which ſtood for it; and thus having formed a numerical alphabet, theſe numerals at length became letters, as I have ſhewn in the preceding pages, ſtill bearing their original names.

CHAP.

CHAP. V.

Of the uſe and application of the Cæleſtial Alphabet as an Aſtronomical Character; and of the Origin of the Figures on the Cæleſtial Globe.

THESE characters being 22 in number were invented by the Chaldæans to repreſent the conſtellations, and for other aſtronomical marks; and with theſe they formed their cæleſtial charts. Originally they had no literary powers, but were mere aſtronomical ſigns; afterwards they aſſumed the character of numerals, and from numerals they were converted to letters, as has been explained in the preceding chapter.

Writing and aſtronomy, ſays Gebelin, both owe their origin to Thoth, and as both conſiſted of ſigns and characters, they have been confounded one with another. (Orig. de l'Ecriture, p. 379). They are indeed cloſely allied to each other, but aſtronomical ſigns were long in uſe before they were converted to letters.

The *twelve* firſt Chaldæan numerals were probably uſed for the conſtellations, becauſe the Perſians, at this day, uſe the twelve firſt letters of their

their alphabet for the ſame purpoſe (*a*), *ſeven* were allocated to expreſs the planets, and *three* to expreſs the elements. Hence many of them contain an equal number of ſtars (ſee Pl. IX), but vary in their form, the more readily to diſtinguiſh the claſs to which they belong.

They were placed or drawn in all poſitions, ſo as to repreſent the figures of the ſtars in the conſtellations. With theſe they formed cæleſtial charts, which have been handed down to us by ſome Rabbins in an imperfect ſtate: thoſe of *Rabbi Chomer*, have been eſteemed the moſt perfect. They were firſt copied by Bonaventurus Hepburne, a Scotchman, (I know not at what time), afterwards by Pere Gaffarel, in his *Curioſitez inouyes*, printed in 1637, and laſtly by Kircher in his Oedipus. All theſe authors vary in their alphabets, each pretending to correct the other. Gaffarel gives the following notice:—Les characteres des deux tables ſuivantes, ſont quelque peu differens d'avec ceux que Bonaventure Hepburne ecoſſois a gravé ſur une planche en taille douce, & ceux que Duret a inferé dans ſon hiſtoire des langues. J'ay ſuivy ceux qu'a tracé R. Chomer, plus ſçavant qu'eux en ceſte matiere, pour eſtre un des Hebreux ſenſez de notre temps. Il y en a toutefois quelques uns *d'alterez* par la faute du graveur, ſans neantmoins que ceſte alteration ſoit grandement importante.——Les deux tables

(*a*) Chardin T. 5. p. 84. Bailly Aſtronom. Indienne p 259.

tables ſont diviſees par l'equateur, & les eſtoilles y ſont rengees comme dans le globe, ſans toutefois que celles qui ſont ſoubs l'aſpect des planettes compoſent à preſent toutes les lettres que vous y verrez, à cauſe que tous les jours ces meſmes planettes, qui ne ſont pas icy deſpeints, en repreſentent diverſes par leur mouvement continuel.

Notwithſtanding this pompous notice of Gaffarel, his chart is full of errors. However, the conſtellations of the Bear and the Bull, which I ſhall here give as examples, happen to be correct in all the above mentioned authors. In the following plate XI, I have compleated the conſtellations of the northern pole, viz. the *two bears*, the *dragon*, and added that of the *bull* in a different compartment. Each cæleſtial letter is explained by the contracted Chaldæan numeral or modern Hebrew, and the correſponding letters of the Engliſh alphabet placed over each.

The invention of theſe aſtronomical marks was prior to letters, conſequently no word could have been intended to have been formed by the groups of marks repreſenting the conſtellations; but in length of time, when theſe aſtronomical marks aſſumed the power of numerals, and theſe numerals became the parents of letters (as has been ſhewn in the preceding chapter) conſequently each conſtellation did then form a word, and this gave riſe to the pictures we now ſee on the cæleſtial globe, that include the conſtellations; becauſe, inſtead of repeating each character that formed the

the conſtellation, as muſt have been the caſe at firſt, it was eaſier to expreſs the whole by ſome *thing*, which the characters taken as letters did ſignify. Thus it was eaſier to ſay the Bull, than to expreſs each character ſeparately, as T-A-R-B; and this name was better preſerved in memory.

The figures of *Bull*, *Bear*, *Ship*, &c. drawn on our globes, are not ſignified by the aſtronomical characters taken as letters, in the Chaldæan language, but they are ſignified by the words formed with them in the Iriſh or Hiberno-Scythian language. Hence I draw this concluſion; firſt, that the pictures of the cæleſtial globe were deſigned memoriæ cauſâ, by the ſouthern Scythians, who dwelt in Chaldæa, Armenia, &c.—ſecondly, that the Iriſh are deſcended from thoſe ſouthern Scythians. The ſtrongeſt proof can be given is, that the words ſo formed by the aſtronomical characters do not ſignify the bird, ſhip, bear, &c. expreſſed on the celeſtial globe, in any other dialect but the Iriſh, the Dragon excepted, which is ſignified in Chaldæan and in Iriſh by the ſame name.

We propoſe to give ſome curious fragments of the aſtronomy of the ancient Iriſh in a ſubſequent volume of this work, and a comparative view with the Chaldæan aſtronomy. At preſent we ſhall confine ourſelves to four examples, by which we mean to prove, that the ſouthern Scythians, from whom the Iriſh and primitive inhabitants of Britain are deſcended, were the authors or inventors of thoſe extraordinary figures on the cæleſtial

cæleſtial charts, which they drew or painted as repreſentations of the things expreſſed by the word formed of the aſtronomical characters.

Les figures d'hommes & d'animeaux que les anciens ont aſſigné aux conſtellations pour diſtinguer les divers groupes d'etoiles qui ſe remarquent dans le ciel, n'ont comme l'on ſçait, aucun rapport avec la configuration reſpective de ces etoiles: *elles aident la memoire*, ſays Monſieur Rouelle, in his new Uranographie. It is true, they do aſſiſt the memory, but why this or that figure was adopted for this or that conſtellation, has hitherto remained a ſecret, and baffled the enquiry of aſtronomers.

The moſt ancient account of aſtronomical charts with the Greeks, is the Sphere, which they ſay was invented by Chiron, and deſcribed by Muſeus. Sir Iſaac Newton thinks this ſphere muſt have been invented before the voyage of the Argonauts, becauſe of the ſhip *Argo* thereon depicted. But when we reflect, that the conſtellation of the Ship is formed by the aſtronomical characters of the Chaldæans, which read ארג ARG, and that *Arg*, in Iriſh, ſignifies a ſhip, for which reaſon that conſtellation was ſo repreſented, we muſt drop the idea of the Argonautic expedition, and ſuppoſe the Greeks having got poſſeſſion of the Scythian ſphere, converted the ſhip to their own hiſtory. We ſhall preſently ſhew a much ſtronger reaſon

reaſon why the Greeks could not have been the authors of this figure.

Tous les faits s'accordent à prouver que cette ſphère eſt du treize ou quatorzième ſiecle avant l'ere chretienne. On peut conjecturer que cette ſphère a été priſe par les Argonauts mêmes dans quelques contrée de l'Aſie. (Bailly Aſtron. Indienne et Or. p. 261). That the Argonauts did not take this ſphere from the Chaldæans, is evident, as they had no figures of ſhips or men, or birds on their ſphere: it muſt have been from ſome other people of Aſia the Greeks borrowed their ſphere; il ſemble, que ce ſont les Cretois, & les Barbares qui occupoient la Gréce, leſquels ont donné le nom aux etoiles, & diſtingué le ciel en conſtellations. This is the opinion of Laſiteau. We ſhall now ſhew it was neither Cretans or Barbarians, but the wiſe and learned Southern Scythians, to whom the world is indebted for the cæleſtial ſphere as handed down to us.

SCYTHIANS invent the Figures on the Cæleſtial Sphere.

Pl. XI. Fig. 1. repreſents the conſtellations of the North Pole. That of the ſerpent or dragon is formed of characters of the cæleſtial alphabet, correſponding to נהש בריה or HIRB SHN which

being read from right to left, according to Eaſtern cuſtom, form the words *Nahhas Bariah*. Theſe characters were choſen from their figures, as beſt adapted to repreſent the conſtellations, without reſpect to their forming a word; for when they were firſt invented, letters were not known; they were firſt cæleſtial, or, aſtronomical characters, then became numerals, and theſe at length had the powers of letters given them, as we have already fully explained.

When theſe characters ſtood for letters, it was much eaſier to expreſs the word *Nahhas Bariah*, to ſignify this conſtellation, than to name each character. *Nahhas* or *Nachas*, in Chaldæan, ſignifies a ſerpent; and *Naas*, in Iriſh, is a ſerpent. בריא *Baria*, in Chaldæan, ſignifies the *Pole* or axis of the world; *Bari*, *Bar*, *Bir*, ſignify an axis or pole in Iriſh; hence *bara-roth* a wheelbarrow, or the machine with a *roth* or wheel turning on its axis. Hence this conſtellation was called the ſerpent of the pole, becauſe it is near the Northern Pole of the world. Hitherto we have gained no honour to the Scythians, ſince the ſame words ſignify the ſame thing, both in Chaldæan and Iriſh.

The next conſtellation is expreſſed by aſtronomical characters, correſponding to the letters ארת, TRA, which being read from right to left, form the word ART. This word in Hiberno-Scythian or Iriſh language, ſignifies a *bear*, and therefore the

the conſtellation has that name: *it has no ſuch ſignification in any of the Oriental languages*: in Chaldaic it ſignifies a lake or river, (whence *arath*, in Iriſh, a name given to many lakes). Hence I conclude the Scythians were the inventors of this figure on the cæleſtial charts, to expreſs the *conſtellation of the bear*.

On the other ſide of the ſerpent, is the conſtellation, expreſſed by the aſtronomical characters, correſponding to אש, or HSA, which being read from right to left, form the word ASH. This word ASH or AISH in the Hiberno-Scythian, or Iriſh language, ſignifies a *waggon*, *wane* or *cart*; *plauſtrum*. *It has no ſuch ſignification in any of the Oriental dialects*, or in any other language I am acquainted with; from whence, I conclude the Scythians were the inventors of this figure.

The laſt ſtar in the plauſtrum, in the angle of the letter ש, is called in Iriſh *'niatha*, from the negative *an* or *ne*, and the verb *iatham*, to turn; as much as to ſay, *that which turns not*, becauſe this ſtar is ſo near the Pole, its revolution is ſcarce diſcernable, and for this reaſon it is called the *Polar ſtar*. Buxtorf ſays, the Chaldæans called it יותא IOTHA, but gives no explanation or derivation of the word. I imagine the Chaldæans borrowed this name from the Scythians, or if *jotha* in that language ſignified to turn, the negative נ has been omitted by Buxtorf. But it is extraordinary, that the *Iroquois* of N. America,

name this ſtar *iate* ouattenſis, or, that which turns not. (Lafitau). The Arabs call it جدی *judè*, or the ultimate ſtar; whence the Iriſh *tuadh*, the north pole.

The conſtellation of the *bull*, is formed of the aſtronomical characters, correſponding to תארב, or, BRAT; which being read from right to left, form the word TARB, which in Iriſh ſignifies a *bull*, from *to*, or, *tor*, generation, and *ab*, father. The bull was the emblem of the creation before he was made that of the author of generation, and of the nocturnal ſun, or, Bacchus, who took his place. Of the word *to* or *tho* given to this ſymbol, they formed that of *thor*, pronounced *ſor* by the Phœnicians, and the word ταῦρος of the Greeks, of which the Latins formed *taurus*: *it originally aroſe with the Scythians*, (ſays the learned D'Ancarville) *ſignifying the creation, afterwards the author of generation, then, that of Bacchus with the Greeks* (*b*).

The Scythians having given the name of the *bull* to this conſtellation, the idea of repreſenting a domeſtic rural ſcene naturally occurred; and there being cluſters of ſtars in and about this figure, the idea was purſued. Between the letters ר and א is a cluſter, called by the Iriſh EID, which ſignifies young cattle. At a diſtance above א is another cluſter of five ſtars, ſurrounding one of

(*b*) Recherches ſur l'origine des Arts de la Greece L. 1. C. 3. p. 272.

of greater magnitude; a better device for such a cluſter could not have been taken, than that of a *hen and chickens*, and this is the name of that cluſter in Iriſh, viz. CEARC-EIN, or *keark-ein*, i. e. *hen and chickens*. Of theſe, the Greeks formed their Hyades and Pleiades. But we have authority for the Scythian name of this cluſter. "Quidam Talmudiſtæ dicunt, *Scythæ* & *Aramæi*, "antiquitus *Pleiades* vocabant *Cercinas*, ſicut "Latini *Vergilias* & *Pulicinellas* — rurſus locum "generationis & patriam Pleiadum vetuſto voca-"bulo *Cercinas* Mauri vocant, ut Diodorus in "4to libro."

The Indians call this cluſter *Pillalou-codi*, and *Cartiguey*, ſignifying the hen and chickens (*c*). The Indians were undoubtedly inſtructed by the Scythians, of *Scythia Limyrica*, the country between the *Indus* and the Ganges. See Introduction.

The Arabs name this cluſter *Nuzim*, formed of the verb *nazama*, i. e. *ovis fœta fuit gallina*; but ſome think, by this name they mean the *Bullseye*, others the *Pleiades*. (Golius). They are mentioned by the author of the book of Job, xxxviii. 33, et *gallina ſuper puellas ſuas*, i. e. Pleiades, (Buxtorf). The modern Iriſh have many names for this cluſter, ſuch as *Trillin*, the twinklers &c. &c.

The

(*c*) Tables Aſtr. du P. du Champ. Aſtronom. Indienne par Bailly, Diſc. Prelim. p. xxx.

The Greek ſphere, has been ſuppoſed to have been invented by *Chiron* and *Muſæus*, two of the *Argonauts*, who, it is ſaid, delineated the expedition under the name of *Argo* amongſt the aſteriſms. But, ſays Mr. Richardſon, "this ſeems to "be a fundamental error into which Sir Iſaac "Newton has fallen, even in his own line. *Ca-* "*nopus*, the chief ſtar of *Argo*, is only 37 de- "grees from the ſouth pole; the greateſt part of "the conſtellation is ſtill nearer to it. The courſe "of the ſuppoſed voyage from *Greece* to *Colchis* "lies between 39 and 45 degrees of north lati- "tude. A few only of the leſſer ſtars can poſſi- "bly be ſeen in the whole track; whilſt thoſe of "the firſt magnitude, and which alone are de- "ſerving of notice in every aſtronomical obſer- "vation, are, in thoſe parts, totally inviſible."— But, they were very viſible to our *Limyrican Scythians* ſettled between the *Indus* and *Ganges*, whoſe country extended to cape *Comorin*, in 8 degrees N. Latitude, and theſe Scythians often ſailed from thence to the ſouthward of the line (*d*). It was theſe Scythians who compoſed the figures of the cæleſtial ſphere, and by the language of the Hiberno-

(*d*) Cæli autèm regis auſtralis infra horizontem deprimitur, & diverſam ſyderum formam exhibit; ita ut Diodorus Samius de Indis narrat, qui cum ad Limyricen navigant, *taurum* in medio cælo, & *Pleiades* ad antennas media. habent: qui vero ad *Azaniam* navigant, ad ſtellam *Canobum*, quæ ibi *equus* dicitur curſum dirigunt, atque inter eo *Apricius* reſonat, aliaque multa hujus modi narrat. (Moſis Choren. Geogr. p. 336).

berno-Scythians we prove the aſſertion. The principal ſtars in this conſtellation, repreſented in the Chaldaic cæleſtial alphabet, form the word *arg*, which ſignifies a ſhip. Thus are the words of Dionyſius verified by the Iriſh language:

They (the Scythians) ſhewed a path through ſeas,
before unknown;
And when doubt reign'd, and dark uncertainty,
They rendered life more certain; *they firſt viewed*
The ſtarry lights, and formed them into ſchemes.

See Introduction, p. 17.

Had this ſphere been conſtructed by the Argonauts, and had they wiſhed to commemorate the enterprize, by placing the *ſhip* amongſt the ſtars, they would certainly have choſen a conſtellation which was conſpicuous to Greece, and not one, the viſible ſtars of which were too minute to attract the attention, or to be of the leaſt uſe in the direction of their navigation (*e*).

The word *Zodiac* is not of Grecian origin, but reverts alſo to the Scythian. In Iriſh *ſodhac* is an eclipſe of the ſun, from *ſodh*, dark, obſcure; and the *ſodhac* or *zodiac* was ſo named, becauſe the Sun is always *eclipſed* or obſcured in that line: it is alſo an Arabic word, viz. *ſewad* nigredinem notat. *Crios-griain* is another Iriſh name of the Zodiac, from *crios*, an eclipſe, obſcure, and *grian* the ſun. Arab. *karz*, ſe abſcondit, inde *cris*, Luſitanis, *cclipſis ſolis* vel *lunæ* (Golius). *Sol cris*, an

(*e*) See Richardſon's Diſſert. on Orient. languages, p. 83.

an eclipſe of the ſun (Vieyra's Portug. Dict.) but *creis*, in Iriſh ſignifies fire, whence *creiſhan*, a poetical name of the ſun (*f*).

The general name for the ſigns of the Zodiac in Iriſh is *comh-ardha*, that is, the *manſions of the Zodiac*. We learn from *Maſoudi*, an Arabian author, that *ardh*, in Arabic, ſignifies the *Zodiac*, and كوم *kawm*, is a manſion or dwelling. It is alſo called in Iriſh *talla-griain*, or, the halls, palaces, or manſions of the ſun, ſynonimous to *comh-ardha*; and from *Maſoudi* we alſo learn, the ancient Arabs named it *thoul*; and ſynonimous thereto, the modern Arabs call it *burja aſuman*, that is, the houſe or ſtations of the ſun or Heavens (*g*).

In another volume of this work, we ſhall treat fully on the aſtronomy of the ancient Iriſh; what we have here ſaid, was only to ſhew the application of the Chaldaic cæleſtial alphabet to the ſphere.

(*f*) In the Sanſcrit *chriſhna* ſignifies the ſun, the Apollo of the Hindus: *gopi* ſignifies the Muſes, in Iriſh *gube*: but *chriſhna*, in the Sanſcrit, ſignifies dark blue approaching to black; and *gopi*, milkmaids; theſe are the only derivations to be found in that language: See Aſiatic reſearches, Vol. I. p. 259, 260.

(*g*) See theſe words very differently explained by Maſoudi, or the tranſlator M. de Guignes, in the deſcription of the MSS. in the Lib. of the K. of France, Vol. I. p. 176.

CHAP.

CHAP. IV.

Of the Eſtrangol, or ancient Alphabet of the Chaldæans.

THE *Eſtrangol* or Alphabet of the Chaldæans and Syrians, had one and the ſame origin: there is now a ſmall difference between them, as may be ſeen in the annexed plate, Pl. XII. Kircher has given an ancient Chaldaic inſcription in this character. (See his Prodromus Copticus, p. 279). This was the true Chaldaic alphabet; that now uſed by the Jews, which we call Hebrew in general, and ſome denominate the ſquare Chaldaic, was never uſed by the Chaldæans, but as numerals; they were the contracted aſtronomical characters, as we have ſhewn. This was formed from it, as more convenient for alphabetic letters (*a*).

The

(*a*) And theſe were called myſtical characters. I am of opinion the Latin word *litera*, a letter, was derived from the Arab. لطيف *letif*, which ſignifies an occult or myſterious meaning. Subtilis occul. cum elegantia quod abditam habet ſignificationem (Gol.) The derivation of *litera* from *lineatura*, as Scaliger and Voſſius have it, would lead us to the *Figham* or ſtraight lined characters.

The Eſtrangol, was probably named from עץ *ets*, a tree, תרן *tran*, tall, ſtraight, (like the maſt of a ſhip), and גל *gal*, a circle; referring to the literary elements contained in a circle mentioned by Apuleius, ſee p. 24.

The Greeks caught the ſound, and called it *ſtrongulo*, from a word in their own language ſignifying, round or circular, viz. Στρογγυλος (*b*), a word borrowed of the Scythian or Iriſh *ſtrach* or *ſtrag*, circular, an arch, &c. whence *ſtreagh*, a company ſeated in circular order; *ſtreactan*, a girt, circingle, &c. and *gall*, round. From this word is derived the Engliſh *ſtraik*, a fellow of a wheel, a part compoſing the periphery of a coach wheel: alſo the circular iron band, which ſurrounds it.

Ἀ גלל *gall*, convolutus, rotundus, eſt Στρογγυλος, ſays Thomaſſin, in his Hebrew gloſſary; but he is ſilent as to the firſt part of the compound, which alſo ſignifies circular, as in the words στραγγος, tortus, στρέφω, verto, torqueo.

From an inſpection of the alphabets in the annexed plate, it will appear, they could not have been called *oſtrangulo*, or round, from their form; the letters are rather *angular* than round; ſome other cauſe muſt be aſſigned for the name. We have adopted Apuleius's deſcription of the Egyptian literary elements,—*nodoſis et in modum rotæ tortuoſis*, as moſt ſatisfactory to our ideas.

We

(*b*) Gebelin ſur l'origine de l'Ecriture.

We ſhall offer to the reader's conſideration another derivation of the word *eſtrangulo*: We have ſhewn that the *tree* was the emblem of literature with the Egyptians, Chaldæans, Arabians, and Hiberno-Scythians or Iriſh, and that the literary elements were compriſed in a circle. In Chaldaic אזרח *azrach*, is an indigenous tree. קול *kol*, ſignifies the voice or ſound: *azrachkol* might readily have been turned by the Greeks into *ſtroggulos*. Maimonides mentions a tradition among the Jews, that the *tree of knowledge* in the garden of Eden, uttered ſounds, and taught Adam the elements of ſpeech—no name could have been more applicable to this tree than *azrachkol*. *Aſtragalus* is alſo the name of a ſpecies of tree in the eaſt (Ασράγαλος. Dioſc.)

The book called *Rambam* containing the religious rites and cuſtoms of the *Zabii*, who were Chaldæans, is yet in the hands of the Arabs; in this book *Adam* is ſaid to affirm, that the *tree of knowledge* had a root ſhaped like a man, and was endowed with a kind of *ſounding voice*, ſomewhat differing from *ſpeech*. All theſe Oriental traditions, ridiculous as they may appear, confirm the tree to have been the ſymbol of literature, conformable to the ſyſtem we have proceeded upon.

Summary Remarks.

According to the Iriſh book of Oghams, *Somus* or Hercules, converted numerals into letters, at the

the time *all* the children of Iſrael came into Egypt; a colony of the Scythians then being in the territory of *Ucca*, in the eaſtern part of Egypt, near the Red Sea (*c*). And it is ſaid that *Somus* ſtudied under *Fenius Farſad* or Thoth (*d*).

This tradition brings the invention of letters to the time all learned men have aſſigned them; it diſtinguiſhes the time between Joſeph and his family coming into Egypt, from the coming of all the Iſraelites.

The Egyptians certainly practiſed hieroglyphic writing and numerals before the time of Moſes; and this art was invented by the firſt Thoth or Mercury; but the invention of letters is attributed to the Thoth, or Mercurius Triſmegiſtus, who was coeval with Moſes (*e*) before whoſe time it does

(*c*) See p. 69, and Introduction, p. 4.

(*d*) Hiſtorians in general ſeem to confound Phenius Farſad, or Thoth, with Phenius K. of Bithynia, the leader of the Armenian Scythians iuto Pontus. Euſebius, Bochart and others think this Phenius wns the brother of Cadmus. See Vindic. of Iriſh hiſtory, p. 261. It appears to me, they were different men; the Bithynian Phenius, I think was the ſame as the *Fenyas* of the Scythian Hunns. *Phenius* nomen vatis & regis in littore Bithynorum, annis circiter 1286 ante Chr. eſt pure Hungarorum *Fenyas*, hoc eſt ſplendidus, illuſtris, à פנה Phana reſpexit, פען Phaan manifeſtare. (Otrokocſus. de orig. Hung.)

(*e*) Thoth, i. e. Mercurius Triſmegiſtus Moyſi coetanæus. (Kircher Oed. T. 1. p. 194), where the reader may find more authorities.

Baſnage thinks Thoth, or Mercurius Triſ. was the ſame as Moſes, and Oſiris was Abraham. In tempore quo Moſes natus eſt floruit Atlas Aſtrologus Promethei Phiſici frater, ac maternus avus majorii Mercurii, cujus nepos fuit Mercurius Triſmegiſtus:

does not appear from hiſtory that they had alphabetic writing. We read of Pharoah putting a ſignet on the hand of Joſeph two hundred years prior to Moſes; this is no confirmation of letters being then known to the Egyptians; ſignets even at this day, have ſeldom literary characters engraven on them.

More than twenty years had elapſed, from the time of Joſeph's being ſold into Egypt to the arrival of his brethren in that country, without any relation of his circumſtances being tranſmitted to his father; it is not probable that literary writing was then known; for, in the firſt place, his brethren would have been afraid of having their wickedneſs diſcovered; and ſecondly, Joſeph would certainly have written to his father. Suppoſing Joſeph had made himſelf ſo much maſter of hieroglyphic writing, as to have repreſented his ſituation, theſe hieroglyphics would have been totally unintelligible to his father; but alphabetic writing might have been explained by Egyptian merchants, who travelled about the eaſt with the manufactures of Egypt.

" As

giſtus: hoc autem de illo ſcribit Auguſtinus, quanquam Cicero & Lactantius, Mercurios quinque per ordinem fuiſſe volunt, quintumque fuiſſe illum, qui ab Egyptiis Theut, a Græcis autem Triſmegiſtus appellatus eſt: hunc aſſerunt authores Egyptiis præfuiſſe, eiſque leges ac literas tradidiſſe. *Literarum vero characteres in animalium, arborumque figuris inſtituiſſe.* (El. Sched. p. 109).

And Selden in his Otia Theologica (Amſt. 1684, in 41 Diſſent.) concludes that letters were invented about the time Moſes was born.

" As to the preciſe time of the invention of Egyptian letters," ſays Warburton, " it can never be ſo much as gueſſed at, and for this plain reaſon, becauſe hieroglyphics continued ſtill in uſe, long after letters had been found out, particularly on their public monuments of ſtone, which is the reaſon we find none of theſe inſcribed with any other characters.

" Thoſe who are for deriving all civil improvements from the line of Abraham, beſtow this upon it among the reſt. But as it is a fancy that ſticks only at the tail of an hypotheſis, without any countenance from ſcripture, they differ much concerning the time. Some ſuppoſe the uſe of letters amongſt the patriarchs; and by them tranſmitted to the Egyptians; but there are ſuch ſtrong objections to this opinion, even from the patriarchs ſending *verbal meſſages*, where it was more natural as well as more expedient to ſend *written*, that others have thought fit to ſhift the time to that of *Moſes*, when God, they ſay, taught him the uſe of *alphabetic letters*, in the exemplar of the two tables, wrote, as the text aſſures us, *with the finger of God*. But how, from words that at moſt only imply the ten commandments, to be *miraculouſly written*, as well as dictated, it can be concluded, letters were then firſt taught mankind, I have not logic enough to find out. A common reader would be apt to conclude from it, that letters were now well known to the Iſraelites,

Iſraelites, as God thought fit to deliver the firſt elements of their religion in that kind of writing. If he was indeed the firſt revealer of the artifice, how happened it, that the hiſtory of ſo momentous a circumſtance was not recorded? ſo momentous, that the memory of it would have been one of the greateſt barriers to idolatry.

"But though I think it highly probable, that Moſes brought letters with the reſt of his learning from Egypt, yet I could be eaſily perſuaded to believe, that he both *enlarged the alphabet*, and *altered the ſhapes* of the letters.

"That he altered the ſhapes of the Egyptian letters I think probable, for this reaſon; the literary characters of the Egyptians were formed from hieroglyphics, and all hieroglyphic writing was abſolutely forbidden by the ſecond commandment, and with a view worthy the divine wiſdom *(f)*. Hieroglyphics being the great ſource of the moſt abominable idolatries and ſuperſtitions—to cut off therefore all occaſion of danger from ſymbolic images, Moſes, as I ſuppoſe, altered the form of the Egyptian letters, and reduced them into the ſimple ſhapes in which we now find them.

"Thus we ſee that letters were a matter of much conſequence amongſt the Hebrews, with regard to the integrity of their religion. If, therefore,

(f) The Egyptians had a running hand not formed from hieroglyphics—ſee count Caylus, who has engraved ſome banderoles in this character. Theſe have been diſcovered ſince Warburton's time.

fore, as is pretended, God was the immediate author of them, it could ſcarce be but Moſes would have recorded the hiſtory of their invention, as the beſt ſanction to their uſe, and beſt ſecurity from the danger of hieroglyphic writing to which this people, ſo fond of Egyptian manners, were very forcibly inclined." (Divine Legation of Moſes, v. 2. p. 140.)

Another reaſon to prove the Jews had not the uſe of letters before their arrival in Egypt, but before the tables, may be gathered from the word שׁוֹטֵר *ſter*, a ſcribe; it does not occur in the ſcriptures before that period, and is allowed to be of Chaldæan origin. In the more early Jewiſh republic we find no office which by name betokens a *ſcribe*. We read of the *Sophitim* and *Nagaſim*, or judges and tax-gatherers; but when they had ſettled in Egypt, the office of *ſter*, a ſcribe, is annexed to thoſe of the judges and tax-gatherers. Hear the learned Guſſetius:—Ut שׁוֹטְרִים *ſoterim*, benè noris, ipſe vide Exod. v. 14, 15, quanquam enim v. 10. præcedant cum iis aliqui dicti הָעָם נוֹגְשֵׂי attamen hic ſoli שֹׁטְרֵי־בְנֵי populi percutiuntur ob penſum infectum, ſolique ad regem queruntur; erant ergo hi delegati è populo ipſo; illi verò *Nogaſhim* ſumpti ex Ægyptiis, ac pro imperio dirigentes opus. Unde & ipſi *Nogaſhim* priores nominantur v. 6, 10. Dicuntur quoque *ſoterim* quidam è Levitis ſuper Levitas delegati, 1 Chron. xxiii. 4. ubi cum judicibus conjunguntur, & interim tacetur

tacetur utrum ſint ipſi judices, an diverſi ab iis—non poſſum aſpernari quòd LXX reddunt γραμματοεισαγωγεὺς. Certè שמר *ſter* Chaldaicè ſignificat *literas*, eaſque multiplices. Ut hinc commodè dici potuerit *ſter* qui mandata judices *ſcripta* ad ſubditos defert & obſequi imperat. Dubium tamen eſſe poteſt an ſcripturæ ars ætate captivitatis Egyptiacæ uſitata eſſet (*g*). See *Eacdaireach* and *Stair* in the Law Gloſſary at the end of this volume.—In the Egyptian language *ſtoria* ſignifies relatio, nuncium, hiſtoria nova (*h*).

So far from letters being firſt given to Moſes with the tables, he tells us himſelf, that prior to his arrival at Mount Sinai, he was commanded by God to write a book, and to rehearſe the contents of it in the ears of Joſhua, (Exod. xvii. 14). Therefore, as Warburton obſerves, every reader would conclude, that letters were well known at the time of the delivery of the tables. And in Exod. xxviii. 21. Moſes ſays, "and the ſtones "ſhall be with the *names* of the children, *twelve* "according to their *names*;" and v. 36, "and "thou ſhalt engrave upon the plate of gold, "*Holineſs to the Lord.*" Mr. Aſtle remarks, Moſes, would certainly here have ſaid; *in theſe engravings make uſe of the alphabetic characters, which God hath communicated to me, or, which I have invented, and taught you the uſe of* (*i*).

(*g*) Commentarii L. Hebraicæ, p. 852.
(*h*) Nomenclat. Egypt-Arab. p. 230. hence the Iriſh Sdair.
(*i*) Origin and progreſs of writing, p. 13.

I do not agree with the learned Warburton, that Moſes either altered the ſhapes or enlarged the alphabet of the Samaritan letters, (in which Moſes and all the Hebrews wrote, till Eſdras adopted Chaldæan numerals). It appears plainly, that the Samaritans had two alphabets formed on the ſame ſtock; one, the original, was the numerical, contracted from the Chaldæan aſtronomical alphabet, this in Pl. XIII. is called *Samar. e Codicibus*; it conſiſted of twenty-two letters, like the Chaldæan numerals, and ſerved them to reckon up to 400. And when the Chaldæans invented what are called *finals*, to aſſiſt them in reckoning, and marking up to 900, theſe finals were not copied by the Samaritans; who finding alſo, many numerals had aſſumed literary powers ſimilar in ſound to others, they rejected theſe letters of ſimilar ſound, and originally uſed but 17 of the 22 (*k*); whence it comes, that on the ancient Hebrew coins, we find but 17 letters of the Samaritan, or ancient Hebrew characters; but in modern manuſcripts we find 22. The alphabets in Pl. XIII. are taken from *Franc. P. Bayerii Archid. Valenti, &c. de Nvmis Hebræo Samaritanis. Valentiæ.* 1781. The ſame reaſon we aſſign for the Iriſh having adopted but 17 of the 20 original Ogham numerals, which were afterwards increaſed to 24 in number.

Had

(*k*) *Zain* was not uſed becauſe ſimilar in ſound to *Tſade*; *Theth* not uſed becauſe ſimilar to *Tau*; and *Caph* rejected being ſimilar to *Koph*; and *Pe* to *Beth*.

Had letters been invented before numerals, or had they been originally independant of them, it is to be ſuppoſed, the inventor would have claſſed the *elemental ſounds*; the original inventor of an alphabet of letters, would certainly have diſtributed the characters of the elemental ſounds, according to their ſeveral orders; firſt into vowels and conſonants, and theſe again into dentals, labials and palatines, &c. whereas, they are arranged in a confuſed and disjointed ſeries, which plainly ſhews, they had originally ſome other uſe, and this could only be for numerals; and although in the Iriſh Ogham the vowels follow each other, without any intervening conſonants, when the Ogham numerals were arranged in alphabetic order, they followed the eaſtern cuſtom. We ſee alſo in the modern Arabic and Perſic alphabets, when new letters were introduced, though the arrangement was altered, the numerals ſtill hold their proper places. In the modern Perſic *Te* is the fourth letter, yet as a numeral it ſtands for 400, the *Tau* of the Chaldæans; *Se* is the fifth letter, and ſtands for 300, the value of *Sin* of the Chaldæans; and *Giim* which is the fifth letter, ſtands for 3, the value of the *Ghimel* of the Chaldæans. In the Arabic, *Te* is the third letter, yet ſtands for 400, equal to the Chaldaic *Tau*; *Gjim* is the fifth in order, yet ſtands for 3, &c. &c. See Pl. X. p. 2.

There have been few nations, even the moſt barbarous, that could not have reckoned to twenty, the number of fingers on the hands and toes on the feet; and as few that would not have invented ſome arbitrary marks to ſtand for each number to that amount. Such a people being ignorant of alphabetic writing, on their acquaintance with others, (as with the Chaldæans or Phænicians), who uſed arbitrary marks for both purpoſes, would naturally preſerve the ſhapes and forms of their own numerals, on being inſtructed in the application of numerals to elementary ſounds; and hence may ariſe that diverſity of alphabets we find in the eaſt and elſewhere (*l*).

As to thoſe who think letters were in uſe in the time of Abraham, I think the ſcriptures plainly ſhew they were not. The covenant between Abraham and Abimelech was ratified in the acceptance of oxen and ſheep by the latter, and by a mutual oath, without any mention being made of a written memorial. That between Jacob and Laban was ratified by collecting a heap of ſtones, in a circular form, upon which they partook of a common entertainment, and erected a pillar: ſuch

(*l*) But with all nations, even the moſt enlightened, *ten* was the perfect number, and from ten, they began to numerate anew. *Denarius* eſt Deus ſummus, et Deorum Deus, quo: manuum pedum que decem ſint digiti; decemque prædicamenta & orationis partes decem. Omnia enim ipſis *Decas* ut ſit, allocutionem ceteris orationis partibus apponunt & ſupplementum. (Nicomachi Arithm. Theolog. apud Photium p. 464).

ſuch a circular heap is expreſſed in Hebrew by the word גל *gal*, and hence *geál* and *gal*, in Iriſh, ſignify a heap of ſtones, a covenant, pledge, ſecurity, &c. This word, and the application of it, their anceſtors muſt have learnt in the eaſt (*m*).

Abraham went from *Ur*, in Chaldæa, into Canaan and into Egypt, and probably carried with him the aſtronomical character of the Chaldæans, which we have ſhewn were alſo numerals, and afterwards became alphabetic letters; the Phænicians would be deſirous of learning ſuch characters, for the more ready depicting of the conſtellations; they were navigators at an early time, and certainly applied themſelves to the delineation of a cæleſtial chart; from their proximity and connexion with the Chaldæans, they had an opportunity of knowing the application of theſe aſtronomical numerals, to the powers of ſounds, as ſoon as invented, and hence might boaſt of their being the authors of alphabetic writing, an honour we think due to the Chaldæans.

We ſhall now attempt to ſhew the cauſe of ſimilitude between the modern Iriſh characters and the Greek and Latin characters. They certainly had one common origin the *Pelaſgian*; but the *Pelaſgi* were Scythians. The learned *Ihre* has treated

(*m*) See conjectural obſervations on the origin and progreſs of alphabetic writing, (anonymous). London, 1772——an ingenious eſſay, wherein the author attempts to demonſtrate that the Greek capitals were formed from the poſition of the mouth in the pronunciation of them.

treated this ſubject ſo maſterly and ſo fully, we ſhall here give his words : —*Pelaſgi* Scythica gens fuerint; ſi itaque verum eſt, quam probatiſſimis veterum Græciæ ſcriptorum teſtimoniis evidentur confirmatum, *Pelaſgos* Atticoſque Thraciæ ſeu, quod idem eſt, *Geticæ* originis gentem fuiſſe; conſequi videtur, linguam *Pelaſgorum* aliam non fuiſſe quam *Geticam*, literaſque illas, *quas ante Cadmus adventum*, Diodoro Siculo teſte, habuit Hellas, quaſque πελασγικὰ γράμματα appellabant, fuiſſe Geticas. Vocabantur eædem Ἀττικὰ, quam vocem dum Heſychius explicat τὰ ἀρχαῖα ἐπιχώρια, antiqua & domeſtica; ingenioſa eſt Heinſii conjectura, eaſdem ut & gentem ipſam ita appellatam eſſe, non ab urbe *Athenæ* nec ab *Atthide*, *Cranai* filia, ſed ab עתיקים *atikim*, quod in lingua Ebræa *antiquos* notat. Hoc vero ſi fuerit, probabile eſt, id ipſis nominis datum eſſe a recentioribus advenis *Cadmeis*. Communis quidem eruditorum opinio eſt, illas, quibus uſa eſt florens *Hellas*, literas per *Cadmum* a *Phœnicibus* in eam tranſvectas eſſe; ſed fateor, me in alia omnia diſcedere, & licet huic quæſtioni heic locus non ſit, attamen velim mihi explicent hujus ſententiæ Patroni. 1. Cur ex viginti duabus orientalium literis non niſi ſedecim Græcis dederit ? 2. Cur non niſi poſt belli Trojani tempora ξ, θ, χ, inter literas Grecas recepta fuerint, quum tamen צ, ט, & ק inter ſuas habuerit Cadmus ? 3. Cur ſi Cadmeæ erant Græcorum literæ, tanquam ſingulare quid commemoret Herodotus

rodotus L. V. ipſo juvene repertas adhuc fuiſſe reliquias ſcripturæ Cadmeæ in templo Apollinis Iſthmenii? 4. An ſi Samaritana fuiſſet Cadmæ litteratura, illaque in Græcia omninm prima, aliqua veri ſpecie dicere potuiſſent Plinius Hiſt. Nat. L. 7. & Tacitus Annal. XI. eandam ſimilimam fuiſſe antiquiſſimæ Latii? 5. Cur Cadmus in Phænicia literas a dextra ſiniſtram verſus exararet, ſed in Greciam adveniens eaſdem a ſiniſtra ad dextram pingeret. Hoc enim ſcripturæ genus ſemper obtinuiſſe, haud obſcure indicat Herodotus L. 2. ubi diſſenſum deſcribit inter inſtituta Egyptiorum & Græcorum.

Ad harmoniam, quæ inter linguam Scythicam Græcamque obſervatur, fieri poteſt, ut nonnihil etiam contulerint plurimæ illæ, quæ per Scythiam & in primis Ponticas regiones ſparſæ erant, Græcorum coloniæ. Nemo ignorat, earundem mentionem facere Ovidium in Triſtium libris. Hiſtoricorum purens, a me ſæpius laudatus, eoſdem Scythico-Græcos appellat L. 1. immo in oratione ad Græcos Boryſthenicos perhibet Dio Chryſoſtomus, Tauricam Cherſonecum a Græcis & Scythis promiſcue habitatam fuiſſe, immo Homeri carmina in ultimis his tum cogniti orbis partibus lectitata fuiſſe, maximique habita. Sed de iſtiuſmodi colonis nec non hoſtili invaſione in genere obſervandum puto, fieri utique per eaſdem potuiſſe, ut utriuſque gentis ſermo aliquid peregrinitatis contraxerit in ſingularibus vocabulis, ſed genio tamen ſermonis cujuſvis

cujuſvis loquentium integro monente. Videmus id, ex: gratia *in Hiſpania, ubi licet Gothica & etiam Arabica multa jus civitatis nacta ſint, lingua tamen ipſa gentum ſuum ſervavit illibatum.*

Dari itaque mihi volo, *Græcam* linguam & *Geticam* ſororias eſſe, & *a communi fonte Scythico prognatas;* quod monuiſſe, eo magis e re mea fuit, quo ſæpius in curſu operis ex Græcia noſtrorum vocabulorum fontes repeto. Eſt vero non raro, ubi noſtra lingua vicem reddere reperiretur, & deperditas inter Græcos radices ſubminiſtrare, ſi quis utriuſque linguæ peritus hanc provinciam ſuſcipere, operæ dretium duceret.

This extract from the learned *Ihre* accounts for the ſimilarity of the modern Iriſh character with the Greek, and for the identity or fac ſimile of the abbreviations uſed by the Iriſh and the Greeks; they all flowed from the ſame Scythian fountain, and apparently were originally *numerals.*

We flatter ourſelves ſome new light has been thrown on this curious ſubject, which has hitherto fruſtrated the enquiries of the learned from the age of Pliny to the preſent time. Nothing here is affirmed with certainty, and we ſhall think ourſelves happy, if this eſſay may tend, in the ſmalleſt degree, to lead others of greater abilities to a better inveſtigation of the ſubject.

As to the great variety of alphabets in the *Ogham* manner of writing of the ancient Iriſh, being

being no leſs in number than 150, (as it is ſaid) our ſurprize will ceaſe, if we conſider all, one only excepted, were invented for the purpoſe of impoſing on the vulgar, and uſed on charms, taliſmans, &c. The Arabs had no leſs than 28 alphabets, which they called *Simia* from *Sem*, i. e. a name; this was a ſpecies of geomancy or divination employed by them on taliſmans, and in the invocation of ſpirits; in their books teaching this art, the *twenty-eight* alphabets of various characters are delineated, which they imagined, by certain combinations, had power to make ſupernatural beings ſubſervient to the wiſhes and commands of men (*o*).

(*o*) See Richardſon's Arabic Dict. under the word Kimyia, *p.* 1511.

CHAP.

CHAP. VII.

Select terms of Law and Government, and ſome other remarkable words uſed by the Iriſh in their ancient Breith-amhuin Laws.

LAWS, and a regular Government, muſt have proceeded from a civilized ſociety. A ſavage nation becoming civilized, by mixing with a civilized nation, muſt have borrowed all terms of law and government from them. A nation ſituated in the weſtern part of the globe, making uſe of terms of law and government, common to the eaſtern nations, and unknown to the Greeks and Romans, muſt have received civilization from the hands of eaſtern nations. There is no doubt but ſome families preſerved themſelves from that barbarity and ignorance which ſucceeded the confuſion of language, and the diſperſion of mankind; the moſt uſeful and neceſſary diſcoveries were never entirely loſt—but thoſe who remained in the plain of Shinar and the adjacent countries, preſerved the precious ſeeds of ſcience and good government; neither were theſe branches of knowledge altogether forgotten by thoſe colonies who

who took up an early fixed reſidence; for example, thoſe who ſettled in Perſia (*a*), Syria and Egypt—by their means the ſeveral parts of human knowledge were preſerved, propagated and improved, but all the reſt led the life of ſavages and barbarians; they neglected all kinds of knowledge, even the moſt common and neceſſary, and not a few forgot even the uſe of fire.

We have ſhewn from numerous authorities, that the Scythians of whom we ſpeak ſettled in *Iran*, in *Armenia*, in *Meſſopotamia*, and in the plain of *Shinar*; that they extended on one ſide to *Touran*, *Thibet*, *China* and *Japan*; on the other to *Phœnicia*, *Aſſyria* and *Egypt*, from whence they migrated to *Crete*, *Sicily* and *Spain*, and from thence to the *Brittannic Iſles*. As we muſt briefly walk over this ground again in the next chapter, we ſhall proceed to produce more authorities drawn from language, in the terms of law and government ſtill exiſting in the Breith-amhan Laws of Ireland, defying our adverſaries to bring proofs of ſuch terms exiſting in the languages of any northern nations, from whom they wiſh to derive the anceſtry of the firſt inhabitants of theſe Weſtern Iſles.

When we view ſociety as the effect of unanimous concord, it neceſſarily ſuppoſes certain covenants, theſe covenants imply conditions, theſe conditions are to be conſidered as the firſt laws by

(*a*. Perſia, that is *Iran*.

by which ſocieties are governed; theſe are the origin of all political regulations which have been ſucceſſively eſtabliſhed.

The word for a covenant in Iriſh is *Beart* or *Berit*, plur. *Breith*; hence *Breith-neamh*, the code of the covenant, the conſtituted covenant. The word *Breith* is often compounded as *Breith-amhan*, *Ceart-breith*, *Comh-breith*, *Breith-caoman*, &c. which terms will be hereafter explained.

The old Britiſh words for a covenant are *Marchnad*, *Cyttundeh*, *Cordiad*, *Ammod*, *Dyundeb*, *Addewid*.

A covenant, in the Daniſh language, is expreſſed by the Iriſh word *Underhandling*; a feof or feodal tenure by *Lehngods*, a feadal law by *Lehnſret*.

It is evident the Iriſh borrowed from neither of theſe languages. In the Oriental languages, the words *law* and *covenant* are ſynonimous; they are ſo in the Iriſh, and generally expreſſed by *Breith*. In Hebrew (*b*) ברית *Berit*, ſignifies a covenant (fœdus, pactum). Moſes uſes no other expreſſion, ſpeaking to his people of the ten commandments given him by God, and indeed by the tenour of the whole text, it is very evident a compact is meant.

(*b*) And in Phœnician *Barut* or *Berut*, muſt have ſignified the *law*, for the city of *Berytus* in Phœnicia, was ſo called from the famous *Law Academy* founded there. The Emperor Juſtinian named this city, the mother and nurſe of the law, and from thence he called the two famous civilians *Dorotheus* and *Anatolius*, to aſſiſt in compoſing the digeſts. By whom this Phœnician College was founded is uncertain.

meant. Deutr. ch. xxvi. Moſes holding the tables, ſays, " this day ye have elected Jehovah, your Elohim, (lord, maſter) and have promiſed to keep his ways, and be obedient unto him, and God has this day choſen you his peculiar people." From theſe texts, ſays Spencer, it is evident, the obligation was mutual; and from hence he thinks the law given to the people of Iſrael is called *Berith*, or קיים *Caiam*, i. e. pactum, fœdus, ſtatutum; the word ſignifies to ſwear, to promiſe by oath. Samarit. *Kom*, fœdus. Iriſh *Caom*, *Caoman*, *Coman*, *Comaoin*. Deut. xxix. i. Theſe are the words of the compact or covenant; and hence the book containing theſe laws ordered by God, and written by Moſes in the mount, is called Exod. xxiv. 7, the Book of the Covenant. Therefore ברית *Berit*, in Hebrew, implies both law and covenant, ברית מלח *Berit malach*, fœdus ſalis Numb. xviii. xix. 2 Chron. xiii. 5, where it is tranſlated a *covenant of ſalt*, but it is evidently the law relating to ſalt, as appears from Lev. ii. 13. Guſſetius in his comments on the words firſt quoted, ſays, *mihi ſatis eſt lex data de ſale Lev. ii. 13 ommi exceptione carens & irrevocabilis—ita ut hæc phraſis contineat comparationem, ſcil. res erit æque firma ac lex de ſale.* Berit then, in Hebrew, ſignifies both covenant and law. (*c*) דברה תורה כלשון בני אדם nam loquiter codex ſacer ut homines

(*c*) Guſſetius Comm. ad verb. מלח.

homines loqui conſueverunt. (Babha Mezia. fol. 31).

Hence our Iriſh *Breith-neamh.* Now having clearly ſhewn that the Iriſh word *Breith* is Hebrew, and uſed by Moſes in the ſame ſenſe as the Iriſh always applied it, the adjective *neamh* ſhould certainly be ſought for in the ſame language. Here the Hebrew *nam* or *neum*, comes to our aſſiſtance. נאם *nam dicta divina*, eaque de legibus, dogmatis & prophetiis (Guſſetius). *Nam*, dicere, inde *naoum* conſtitutum : à nam fit—Syriac : *namouſa* lex, & inde Græc, Νόμος ; inde etiam Νέμω, rego, adminiſtro, unde Νομός præfectura. Νομίζω lege ſancio. Hibernicè *nimh* & Finland ; *nimeſi* ad נאם *nam* pertinent—id mihi ſatis ſuperque eſt, ut linguarum omnium ab Hebraica derivationem hinc opprobem. (Thomaſſinus Gloſſ. Hebr. Univ. p. 595).

This great etymologiſt has written the Iriſh word *nimh* for *neamh*, but he is poſitive it derives from the Hebrew *nam* ; therefore the title of the Iriſh laws *Breith-neamh* might be tranſlated *Judicia Cælèſtia*,—*neamh* certainly ſignifies heaven and heavenly in the Iriſh and Thibet dialects, but I think it is improperly applied here.

That *Breith* implies law and covenant in Iriſh, is clear from the following paſſage, extracted from the 14th Vol. of the MSS. Laws in my poſſeſſion. " Law cannot yield to the argument of the

" pleader,

" pleader, but as his argument agrees with the " authority of the law : no argument can invali- " date the law. *The Breith neamh was enacted* " *with the common conſent of the chiefs and people* " *aſſembled* ; it is therefore general and binding " to all. If a queſtion ariſes not explained in the " code, then, ancient traditions of the Fileath's " muſt decide." (*d*)

The *Breith neamh* was reviſed triennially at *Tarah*, where all the ſtates of the kingdom were aſſembled. The name of the place ſeems to have been given from תורה *Torah*, lex, the law ; and at this aſſembly we read of a feaſt given to the people. (See Collectanea III. p. 513). This was probably a ſacrifice ; for with the ancients no covenant was made or ratified without a ſacrifice—fœdera non ſine ſanguinis eſu inibant, all covenants were concluded with eating of blood. This cuſtom,

(*d*) The Fileaths were philoſophers, lawyers and divines—aut ſi privilegium philoſophorum eſt, (inquit Tertullianus) & utique Græcorum ; quaſi non & Scythæ & Indi philoſophentur —et hos philoſophos alio quidam nomine *Taraboſteſcos*, item *Phileatos* olim appellabant. (El. Schedius p. 255). The opinion delivered by theſe Fileath's was called *beul-uſda*, or traditional, from *beul* the mouth, and *us* a ſtory or tradition—and ſuch opinion was eſteemed equal to the written law. *Uſta* is uſed in the ſame ſenſe by thoſe Perſians, who are diſciples of Zoroaſter. *Uſta*, ou, *Abeſta*, eſt le loi non ecrite, qui contient pluſieurs traditions, qui parmi les diciples de Zoroaſtre, ont la mème autorite que la loi ecrite (Herbelot). *Uſta*, Aveſta, or Abeſta, a traditional ſupplement to the books which contain the principle, of the religion of the Magi, or fire-worſhippers of Perſia, (Richardſon—Ch. פלי pheli dijudicare, diſ. quirere, פלאה phila, interpretatio.

cuſtom, ſays the learned Spencer, was never omitted by the Scythians;—non Scythis tantum & aliis gentibus, ſed Romanis etiam omni genere humanitatis ex cultis, ſanguinem in fædere pangendo bibere (Spencer, p. 614). Hence Moſes, according to the cuſtom of nations, when he had written the *mutual terms of the Berit* in a book, and the people had heard them read, having offered a ſacrifice, he ſprinkled half the blood on the altar and half on the people, ſaying, this is the blood of the covenant, which God covenants with you, on all his ſayings. But this cuſtom was practiſed long before the time of Moſes—Sacrificia fædaralia lege Moſis antiquiora fuiſſe—ſi veterum ſacrificia evolvamus, rarò, ſacrificia ſine covivio, rariſſime fædera ſine ſacrificio facta reperiamus (Spencer p. 766); hence in Iriſh *caom* and *cum* from the Hebrew or Chaldæan קום *com*, ſignifies a covenant and a feaſt, as does the word *Coiſhire*, a feaſt and a tribunal, from the Hindoſtan language—ne fædera quidem incruenta ſunt, ſauciant ſe, qui paciſcuntur; exemptumque ſanguinem ubi permiſcuere, deguſtant: id putant manſuræ fidei pignus certiſſimum. (Pomponius Mela L. 2. C. 1). (*e*)

Leges

(*e*) From theſe roots proceed the Iriſh *aod-beart*, the ſacrifice of the covenant; in the Shanſcrit *birto*, a ſacrifice. See Holwell's Hindoſtan. And as every covenant was ratified by a ſacrifice, may not the Latin fœdus be derived from the Arab. feada, redemptio, ſacrificium. The *Corn-Caiam*, or horn of the covenant, uſed

Leges à deo acceptas Moſes in libro conſcribit, multitudiniſque exponit. Quibus cum ſe parituros promiſſiſſent; *duodecim columnas* & *altare* erigit, *victimaſque mactari* curat; quarum ſanguinis dimidium altari aſpergit, alteram dimidiam verſus turbam ſpargit. Et hac ratione dei nomine *fœdus* cum Iſraelitico populo pangit; vi cujus illi legum ſibi propoſitarum obſervationem in ſe ſuoſque poſteros ſancte ſuſcipiunt *(f)*.

This ceremony of compact between the elected and the electors, in the Iriſh Brehon Laws, is ſometimes named *Biod* and *Boid*, which ſignifies a vow or compact reciprocally given between parties. The word has a great affinity to the Arabic *biat*, which in the modern Arabic implies, the election or inauguration of a *Khalife*. This ceremony is performed by taking the new Khalife by the hand; it is a kind of pledge and homage, and oath of fidelity. (Herbelot). *Biat*, according to Golius, is derived from بَاعَ *baa*, vendidit, and in the third conj. contraxit, ſtipulatus pactuſque fuit cum alio, which is the preciſe meaning of the Iriſh *biod* or *boid*.

Breith-amhan ſignifies the law, a judge, the perfect covenant: the latter part of the compound comes alſo from the Hebrew אמן *amen*, credere, fidere, verificare, veritas, fides—hinc tranſit in

uſed by the Iriſh at theſe feſtivals is of this origin likewiſe, as is *Coimhde*, a landlord or feudatory chief. See *Adh.* From the ſame root is *bratair*, a brother, frater, ſocius, confederatus, according to Reſenius in his Iſlandick Dict. and alſo *brithid*, a ſocia confœderata, viz. הברות.

(f) Waehner. Antiq. Ebræor. tom 2. p. 230.

vocem credentis, aſſentientis, quod dictum eſt; ſed magis eſt fides in contractibus, cum ה finale, *amanah*, contractus, ratificatio. *Ceirt-Breith*, or, *Ceart-Breith*, the perfected covenant, from *ceardam* or *ceartam*, to make or do; whence *ceard*, an artificer, opifex. The noun ברית *berit* ſeldom occurs in the ſcripture without the verb כרת *carath*. 1 Sam. ii. 1. "And Nahaſh, the Ammonite, came up and encamped againſt Jabeſh Gilead; and the men of Jabeſh ſaid unto Nahaſh כרת לנו ברית (*carath lenu berith*) *make a covenant with us* and we ſhall ſerve you." And v. 2, "And Nahaſh anſwered them, on this condition *acarath berith*, will I make a covenant with thee." 1 Sam. xxii. 18. and 2 Chron. xxiii. 1. and in many other places כרת *carath* is joined with ברת *berith*, and in all theſe the ſenſe of *carath* is to make or perfect a covenant *(g)*.

In the Iriſh poem of the invaſion of Ireland, by Erragon, tranſlated by the ingenious and learned Dr. Young, Fellow of Trinity College, at p. 45, are theſe lines:

Bheirramſa agus Ailde úr
Breiteach bliadhna ri mur Finn.

I and the noble Ailde withdraw our covenant for a year from Finn.

Here *Breith* is lengthened by the poet to *breiteach*, to anſwer the meaſure of the verſe.

The

(g) See what has been written on theſe words by Sharp, Catcot, Hutchinſon, &c.

The reaſon for withdrawing from the covenant, is given in the two preceding lines, viz. becauſe they had not been invited to the feaſt at *Almhuin*, which was probably a federal feaſt.

LAW TERMS.

Al. The Arabic article *al* was uſed by the ancient Iriſh, we find it in moſt ancient manuſcripts, as in

Almaſan, alms, charity.

Ail-meadh, prayer, praiſe. Arab. *el-hemdu*, from *hemd*, praiſe; *elhemdu lillah*, praiſe to God.

Albhar, ſavage, from the Arab. *birre*, ſavage.

Alneogh, the elm tree. Arab. *naugh*.

Alglois, miſchief. Arab. *akhlak*.

Alſama, a drove, herd. Arab. *juma*.

Alraon, a foreign journey. Arab. *rah*, *ruhel*.

Altadbh, civilization. Arab. *adeb*.

Allutta, a wound. Arab. *alut*, *talut*, *lutum*, &c.

Almaſana, or, Almſana, alms, charity, *ni gaba Taibret almſana in abeat dich feir*, a Taibret or Prieſt ſhall not take or accept of alms from paupers. The verb is *aſanam*, or, *ſanam*, to do good, to heal, &c. Arab. حسن *haſana*, bonum fecit (plerumque *haſna* effertur); undè *mahaſan*,

benefacta. Gol. p. 612. Hence the *Almaſan* of the Iriſh and the Ἐλεήμων and Ἐλεήμοσουη of the Greeks. Old Span. *Almoſna*.

The modern Iriſh have confounded the article with the word, and all our Iriſh Lexicons are very defective in this particular, as well as in the prefix M, which in many words is only the ſign of a noun, denominating the inſtrument of the action, as in the Oriental languages.

Achuſac, a feudal tenure. See Fine—Arab. *Akhezet*, a fief; it implies the receiving of lands from a chief, and might refer to copyholds or farms; ſo that nothing concluſive to fiefs can be drawn from this alone, ſays Richardſon, in his preface to his Arab. Dict. p. 33.—The riſe and progreſs of the feudal ſyſtem in Europe is marked; it was an exotic plant, and it has of conſequence engaged the attention of our ableſt antiquaries. But in the eaſt it is indigenous, univerſal, and immemorial. In India, Perſia, Tartary, and other eaſtern countries, the whole detail of government, from the moſt ancient accounts down to the preſent hour, can hardly be defined by any other deſcription than *feudal*. (Richardſon). In our preface to this Volume, we have ſhewn the opinion of a learned author (D'Ancarville), that this mode of government originated with the Southern Scythians, and the firſt inſtance of it in hiſtory was their conqueſt of Aſſyria. (See Pref. p. 33).

I think

I think the firſt inſtance of it is under Belus or Nimrod, as we ſhall ſhew in the next chapter. See Somaine, Saorgal, Soirceal, &c. The Hebrew אחז *achaz*, poſſedit, obtinuit, *achuzza* & *achuzat*, poſſeſſio, is the root of our *achuſac*. The Chaldæans, Syrians and Arabs changed the *z* into *d* and wrote *achad*. See Acaid.—— Hence the Spaniſh *Axuar*, a wife's portion; dos & mundus mulieris quando nubit. Iriſh *ocas*.

An, Ain, the law. Arab. *aien*, rite, cuſtom, cannon, law. Copticè *han*, judicium. *Sihan*, judicari. Iriſh *ſean-achas*, a judge of the feudal code. See Achus.

Adh, Ahud, the law. Faoi-ud, one under covenant, a feudiſt. Arab. *ahud*, a covenant. *Ohoud* mot Arabe, préceptes de politique. (Herbelot). *Ahd*, jusjurandum, pactum, fœdus, promiſſum, á themate *aheda*. (Pocock Carm. Tograii).

Achd, the law. Arab. *akud*, a covenant.

Adal, the law. Arab. *adal*, juſtitia.

Adailgne, a military covenant. Arab. *ahud ulug*, *ulug* is a Tartar word adopted by the Arabs. (Richardſon). *Addala*, rectum efficere. (Pocock Carm. Tog.)

Agh, Ach, the law. Heb. חק *hokk*, ſtatutum. Arab. *hukk*, the law. Perſ. *yck*.

Ath-cart, a renewal (of a leaſe), &c. a redoing. See Ceart-Breith in the preceding page. Arab. *att*,

att, repetition; particula Hebr. את *at*, res disjungit, at vero præfixum ו Vau, res iterum conjungit. (Halich. olam. p. 196).

Acaid, an eſtate, a poſſeſſion, ſettlement, fixed abode. Chald. אחד *achad*, poſſeſſion. *Achida*, hæreditas. Arab. *Akhad*.

Acaire, Acairid, the ſame. Arab. *akar*, an immoveable eſtate in land, and houſes, &c.

Adhal, the van, a leader of the vanguard. Portugueze *adail*, a guide, leader, or conductor, from the Arabic *delid*, a guide; it is eſpecially uſed ſpeaking of thoſe conducting armies. (Vieyra). Adail, a guide, from the Arab. *dalla*, to ſhew the way. In Africa this word is the name of an officer who conducts the army. (De Souſa Lex. Portug. Arab.)—Hence the Iriſh have alſo *dala*, a demonſtration, explanation; and Dal-greine, or, the *Leader of the Sun*, the name given to Fionn-mac-Cumal's ſtandard, the Fingal of Macpherſon. Admhalich, a royal warrant. Arab. عهد *ahd*, a warrant; *melik*, a king.

Aghreir, the law, a covenant. Arab. *akrer*, a covenant.

Aghall, ſpeech, agreement, covenant. Hence Eo-ghalladh, the new Teſtament or covenant. Arab. *akauil*, ſpeeches, words, compacts.

Ailmeadh, praiſes, prayers. Arab. *alhamdu*.

Aire, Aireac, Aiteac, noble, a chief. Arab. *arek*, *arha*, *atik*.

Aodhaire,

Aodhaire, a ſhepherd. Chald. עדר *hoder*, a flock. In Iriſh *aodh* is a ſingle ſheep. *Aodhar*, a flock, and many ſheep. And *aire*, a watch, a guard, our word ſhould be *aodhar-aire*.

Ailim, to nurſe, to educate. Arab. *ahala*, educare, & idoneum reddere.

Ailam, to nurſe, to give ſuck, to foſter, to educate. The foſter father not only took care to have the child nurſed, but educated alſo, by proper maſters. The price of education is fixed in the Brehon Laws, according to the ſciences to be taught, by the *Aidm-alach* or profeſſor, hired for that purpoſe.—Chald. אל *ail*, lactens. Arab. *ahala*, educare, & *idoneum reddere*. (Pocock Carm. Tog. 229). Ar. *Adim*, the name of Mahammed's inſtructor and chief companion. *Adamet*, a chief. The Iriſh *Aidm-alach* is probably derived from *aidm*, chief, and *eolach*, ſkilful.

Allabhar, a confederated army. Arab. *halaf*, qui juravit in fœdus, fœderatus. See Eallabhar.

Alt, a houſe. Altire, an architect. Altith, houſes, a village. Indoſtanicè, Aldee, a village. See Dea.

Amain, i. e. *Oifigadh*, i. e. *Amain*, the name of an officer of ſtate. It appears to have been a general title, and ſometimes written Eaman. Arab. *amin*, ce mot ſignifie *fidele*, cette epithete d'*amin* ſe donne aux gouvernours & aux intendants des places fortes.——Les Turcs qui prononcent

noncent *emin* au lieu d'*amin* entendent encore plus particuliérement par ce mot, *celui qui adminiſtre les fermes, & les revenus du Grand Seigneur.* (Herbelot). *Amin*, officier de finances dans l'adminiſtration des *Aldees* de l'Indonſtan. (Anquetil, Legis. Orientale, p. 257). Chald. אמן & אמון *Aman* & *Amoun*, in arte fidus exercitâtus, artifex, opifex, architectus. See *Alt.* The root is אמן *aman*, verax, verus, fidus, fidelis; whence in the Syriac *amin*, eunuchus, a fidelitate. (Shindl.) The moſt ſtriking example that can be given of the Hindoſtans and the ancient inhabitants of theſe iſlands, (the Iriſh and the Erſe) having been originally one and the ſame people, and ſprung from Armenia, as I have proved in numberleſs inſtances, or from Iran or ancient Perſia, according to Sir William Jones, is in the names of titles of the ſtate officers, which are the ſame in the Brehon Laws as at this day in Hindoſtan. Under the monarch of Ireland, we find his *Amra* or *Emira*, his *Biotach*, his *Ceann* and his *Buadhiare.* See each article. " La nobleſſe de l'Indoſtan " formoit trois ordres: les *Emirs*, qui étoint " les premiers officiers de l'etat, & les vicerois " des provinces, les *Chans*, qui occupoient les " premiers poſtes dans les armées, & les *Baha-* " *dours* qui peuvent en quelque façon être com- " parés à nos chevaliers." (Anquetil Legiſl. Orient. p. 234. See alſo Dow's Hindoſtan).

Airbhe,

Airbhe, a ſtory, a letter, a written ſpeech. Arab. *herf*, a ſtory, ſpeech, letter, a character.

Airis, hiſtory. Arab. *aruz*, occurrences, poetry, proſody, the argument or ſenſe of a ſpeech. Hibern. *aoris*, poetry.

Amh, one perſon. Amhaith, a community. Heb. עם *am*, populi. Arab. *amet*, a community. *Amet afeſal*, all the learned. Hibern. *amhaitna-feaſal.*

Anart, linen. R. inſerto. Arab. *aneat.*

Airillead, Arileach, a law. Tartar. and Perſic, *yerligh*, a royal mandate, a diploma. Baſc. *jarlecua*, a tribunal.

Aire, Aireac, a chief judge. Arab. *ariſh*, princeps, præfectus pagi. *Eek* and *areek*, noble. *Hara*, nobili ſtirpe natus. Perſ. *ak*, dominus.(*h*)

Aighneam, to plead. See Chald. הגיון *hegaion*, p. 31.

Aidneadh, to plead. Arab. *hada*, in clientelam recepit: terminavit judicio & legis pæna in aliquam animadvertit.

Aire-ada, a ſevere puniſhment inflicted by a judge. See Aire. Arab. *had*, caſtigatio, pæna à judice definita, pecul. fuſtigatio. (*h*)

Aclaidhe, ſoftening rigour, evading puniſhment. Arab. *akl*, paying a mulct for manſlaughter.

Ain,

(*h*) אורה *aorah* en Samaritain ſignifie toujours loi. (Lettre de M. Bjornſtahl à Fabrici, Titres primitifs T. 1. p. 381.

Ain, money. Ana, wealth, riches. Arab. *ain*, money. Hindoſt. *hun*, hence the Iriſh *beg-ain* or *peg-ain*, a penny, i. e. ſmall money.

Alga, Algac, Ealga, prince, princely, noble. Tartar and Arab. *ulug*. See Adailgne.

Ach, Aice, a brother, a tribe, family. Aicne, nature. אח *ach*, frater natura.

Aicir, the head of a family, the root, a father. Chald. אקר *akar*. Arab. *ykr*, ſtirps, radix.

Ai, Aoi, a herd, a region, tract or country, community, inheritance of land, confederacy, compact. It is ſometimes written *hy*, as Hy-Kinſellagh, Hy-Failge, &c. Arab. *hay*, populus qui ſedes in loco aliquo ſimul fixerunt, vel ſimul in vicinia degentes. Sic in lingua Heb. היה *haia*. Thema eſt Arab. *hayya*. (Pocock Carm. Tograi. p. 77).

Ali, Alach, Eile, a tribe, crew, generation; as Eile O'Carrol, Eile O'Gharty, &c. Arab. *ali*, offspring, race, dynaſty; as Ali Oſman, Ali Zefer, Ali Seljuk. *Ehle*, a tribe. *Ahl*, a family.

Arc, Earc, an impoſt, a tribute. Arab. *eareh*. Chald. ערך *arak*, taxavit.

Amha, a plebeian. Arab. *ammet*, *amum*, *aam*.

Ameul, buſineſs, employment. Arab. *amul*.

Amar, Emir, a noble, a chief, plur. *amra*. Arab. *Emir*, plur. *amera*, *umera*. Perſ. *amrugh*.

Aſaire, a ſhoemaker. Perſ. *azar*.

Adon,

Adon, a lord, prince, ſovereign. Adonathad, or, Adonahad, ſovereignty. Ch. אדון *adon*, dominus. I think the latter part of the compound refers to Ad or Ahad a covenant or compact, ſignifying a king or prince that has feudal princes under him. See Adh.

Armenn, a chief, prince. Chald. אריכון *arimon*, dux. Perſ. *arman*, an elder.

Aoda, Oide, Uide, a witneſs, teſtimony, evidence, a godfather. עדה *oda*, teſtimony, evidence.

Aoſdan, Aoſtan, Aoſtag, a magus, aſtrologer, ſoothſayer; theſe men had great privileges as we ſhall ſhew in the proper place. Chald. אצט *oſt*, magus, aſtrologus. אסטגנין *oſtagnin*, magi. Suidas tells us the Perſians called them Ὀστάνας *oſtanes* i. e. magi, aſtrologi.

Aiſh-leine, a linen Aiſh, i. e. a ſhroud. And Mahummed laid in cubiculo *ayeſhæ*, ſub lecto ſuo in quo mortuus eſt.

Aſar-laghach, to divine by herbs. Chald. לכד-הציר *haſtir-lakad*, from *hatſir*, herba and *lakad*, ſors. Verbo Hebraico לכד *lakad*, ſortitio explicatur in tota pariter hac hiſtoria inſtitutionis. Saulis ad regnum, cum tribus ſortirentur, & poſt tribus familia & in familia domus, & in domo perſona, ubique hæc ſortitio per verbum לכד *lakad*, exprimitur (Scacchus Arcan. S. S. Myrothecium p. 833).

Arſa-

Arſa-laghachd, to divine by numbers. Chald. לכד-הרצה *hirza lakad.* Arab. *haſar,* numero comprehendit.

Aſan, a ſhort ſpear. *Dſu-Yaſan,* eſt rex e regibus Homeritis, ad quem referunt ſeſe, ut *inventorem,* haſtæ *Yazaniticæ*: dicitur inde *Azan,* vel *Azaniticæ,* haſta media brevi & longa!! (Gjauharius). Vide Schultens in notis, monument. vetuſt. Arabia, p. 17.—But the word is Iriſh, as in the following quotation from the *Leabar Breac,* viz. "*foidhis dino an tuaſal Jacob, Joſeph oirninte, agas aſan in a laimh,*" that is, the noble Jacob ſent his ſon Joſeph prepared, equipped, and with a ſhort lance in his hand. If it had been a ſtaff, the Iriſh would have expreſſed it by *maide, maite,* or *mathan,* the מטה *matah* of the Hebrews (*i*).

An-eac, the woof. Arab. *hak,* weaving. *Aktun,* to weave. *Hak kirdun,* to weave.

B.

Bar, Beara, a judge. Chald. בר *bar,* examinavit. דת כריא *dath-baria,* or, *deta baria,* leges periti, juris conſulti. Dan. iii. 2. Arab. and Perſ. *behrai,* proper for the adminiſtration of public affairs. See Dath.

Boaire,

(*i*) מטה *matah,* ſcipio qualis Judæ peregrinatis, ad ſuſtentandum corporis dicitur de tribibus Iſraelis ſæpiſſime—deduci potuit ex ramis arborum, quibus genealogiæ conferri ſolent. Guſſet.

Boaire, a degree of nobility. Arab. *bohur*, *bohuron*, vir liberalis.

Buadhaire, a military chieftain, a conqueror, a valiant ſoldier. See Amain. Perſ. *behader*.

Baoſcna, law, compact, covenant. Chald. פסק *peſak*, reſpondet cum Hebr. *Berith*. See the beginning of this Chapter. Chin. *peſika*, ſtatutum, pactum. *Paſak*, arbiter, judex.

Bealac, a fief, kings land. Perſ. *beluk*, a fief.

Beolach, a ſoldier, military tenant. Arab. *bulk*, a feod.

Barneas, Farneas, a magiſtrate, governor. Chald. פרנס *parnas*, ſeu *pharnas*, magnatum in Oriente nomina; rectorum ſeu gubernatorum ſonat.—Syr. *parnes*, eſt paſtor; inde Parnaſſus eſt ὄρη νομαὶ ſic montem dixerunt ubi greges ſuos paſcebant. (Buxtorf).

Beart, a covenant. See beginning of this chapter.

Beart, a ſacrifice. *Aod-beart*, ſacrifice of the covenant. In the Shanſcrit *birto*, a ſacrifice.

Baile, a tribe. Arab. *abala*, ſocii, tribus.

Beis, money, tribute. Arab. *baj*, tribute.

Barantas, a warrant, diploma. Arab. *baraton*, diploma regium, imprimis, quo privilegium alicui conceditur; whence we have

Barantunas, a deed of feoffment executed (*k*).

Braide,

(*k*) Brontanus do bheir duine maidhe ar duine eigean dho fhein ar feadh an ſhaoghal no do fein agus do ſliochd na dhiagh—brontanus is a deed by which a rich man makes over (land) to a plebeian for ever, or to him and his heirs for ever.

Braide, a captive. Braideach, captivity. Arab. *beradj*. Perſ. *burdeh*.

Buacall, a mean perſon, ſervant boy. Arab. *bakhil*, vile, mean.

Blar, a conqueror, a warrior. *Belhar*, an ancient title among the Indian princes, equivalent to *Padſhah*, or emperor. It was born by a monarch to whom the reſt paid a kind of feudal obedience; whoſe reſidence was on a mountain called *Belhar;* he ruled over the kingdoms of Caſhemir, Tebet, Barantola and other northern Indians, called by ſome Turky-Hind.

Bai, Baith, a plebeian, a clown, of the loweſt rank. Arab. *beiè*.

Bèas, a covenant, compact. Arab. *bazur*.

Baili, a ſteward, bailiff, &c. Arab. *belu*, a ſteward, or other perſon who manages the revenue.

Beul-úſda, traditional law. See Breith. Perſ. Guebres, *uſta*.

Baſal, judgment, opinion, counſel. Arab. *bazal*.

Bocan, a manſion, houſe, cottage. Arab. *baki*, manſit.

Boromh, a heavy tax. Perſ. *buhurum*. Arab. *baharon*, tria auri talenta.

Beacht, covenant; hence the Latin pactum.

Bann, a law, compact. Copticè *bon*, fœdus.

Bannſaor, free of the compact, free by law.

Bal-ſaire, herald, cryer of the court. Arab. *bilal*, the cryers who announced to the people when Mahommet

Mahommet prayed; from *bela*, making manifeſt: whence

Ballardah, a proclamation. Ballardhoir, a herald.

Beoſcara, a divorce. Perſ. *piſhikar*.

Breas, Breas-lan, a prince. Ch. ברז. ברזלין *brazlin*, duces.

Breaſlann, a palace. Chald. ברזלין *barzalin*, præfecti. Perſ. *berze*, a palace.

Baſcac, bailiff, tollgatherer. Arab. *baſghak*, præfectus.

Bla, be it made manifeſt; this word frequently occurs at the head of paragraphs in the Iriſh Laws. Arab. *bela*, manifeſtum fecit. פלי *pilai*, dijudicare.

Baitibh, inteſtate. Arab. *tybb*, the will. *Be tybb*, inteſtate; here the Arab. prepoſition *be* is uſed in the Iriſh.

Bar, a gentleman, one of the upper claſs. Arab. *beraya*, nobles, the higher order of citizens.

Bas, arms. *Baſbaire*, a maſter of arms, a fencer, tilter, &c. Arab. *bezz*, arms.

Bios, ſilk. Bioſar, a worker in ſilk. Arab. *bezaz*, un ouvrier en ſoie. (Herb.) Chald. בוץ *buz*, byſſus, ſeu potius pannus lineus, bombacinus, etiam *fericus*; hence *Bezezſtan*, a quarter of Conſtantinople, where ſilk is ſold.

Bally-biotagh, lands appropriated to the maintenance of the houſehold of the chief. Arab. *beet*, alimentum.

Bat,

Bat, Batar, wares. Arab. *beiat.*

Beal-taine, a military tenure of lands, a feod, compact, covenant: the origin of this compound ſeems to refer to *Belus* or Nimrod, (who certainly firſt introduced this tenure) as the Iriſh *Beal-tine* does to the fire of *Belus*, and from whom the month of May is ſo called at this day. See Chapter VIII. See alſo Tana. Chald. תנא *tana*, pactum.

Beaſchna, a ſpoken dialect. Shanſcrit *bhaſha.*

Ban, a meaſure. Ban-al-amh, a cubit. Bans, meſure de longueur, dans l'Indouſtan. (Anquetil. p. 281). Chald. אמה *ama*, cubitus.

Biotach, an officer who gathers the tribute in kind, for the uſe of the Prince's table. *Baile-biotach*, ſuch lands as are appropriated for the menſal of the Chief. " Hindoſtanicè *bataki.* " Fonchions du *bataki* eſt, produire l'abon- " dance, prendre ſoin des terres, que ce ſoit " là ſon principal, ſon unique object. Tout im- " poſition, ou *fruit*, tout ce qu'il retire de " fixe des grands, qu'il ecrive." (Anquetil. p. 260).

Bras, tilting, ſingle combat. Perſ. *buraz.*

Braslongphort, an amphitheatre.

Borrochas, war cry, hectoring. Arab. *beraki*, *beraki*, courage, courage, an animating jaculation to one another in battle. (Rich).

Beim, a tribe, a ſtock. Arab. *behm*, a flock, a troop, an army.

Bruigh,

Bruigh, name of an officer of ſtate who had lands aſſigned him, and other privileges, to keep open houſe and to give entertainment to all travellers in proportion to their ranks. The houſe of the Bruigh was called *guirme*, that is, an inn. Chald. בורגני *burgni*, hoſpes recipiens viatores, hoſpitia—domus extra urbem extructa in quibus venduntur victuala. גרם *garm*, caravanſera à גור *gour*, peregrinus. Thomaſſin derives the words from ברה *birah*, palatium, and *gour*, peregrinus. Hence the Spaniſh *Alvergue*, a place of entertainment, and thence the French *Auberge*. Lat. *Albergium*, a lodging houſe on the road. The *Auberge*, in Malta, is a houſe where the knights are entertained at the expence of the order. The houſe of the Iriſh Bruigh, was alſo named *Fonn-teach*, from *teach*, a houſe, and *fonn*, a journey. In Arabic *funtuk*, is a caravanſera or inn (*l*).

(*l*) It is ſpecified in the laws, that the Bruigh ſhall keep in his houſe, for the amuſement of men of quality, Beart-ruch, Beart-naird, and Beart-cubhog, which are all explained by Taibhle Fioch-thoille, which is generally tranſlated Chefs. Beart, in Iriſh, is ſport; it is the *bert* of the Arabs, plur. *bertinet*, ſports, amuſements: in the Arab. *rukh* is the tower, or one of the ſix colours or pieces of the game of Chefs. In Perſic *nerd* is the game of Chefs, draughts, dice. Cubog or Cabag is the Arab. *kubeh*, the game of Chefs. Fioch is the Perſic *pikh*, Chefs; thoille is the Arab. *tuleh* or *tule*, the Chefs board, (i. e. fioch-thoille); ſo that Beart-ruch, Beart-naird, and Cabagh or Cubogh are all Oriental names of the game of Chefs, for which the ancient Iriſh have been celebrated. See Hyde. Relig. Vet. Perſ. and the Eſſay at the end of this volume.

Brath, privileges and rewards to conquering ſoldiers. Arab. *berat*, *brevet*, a royal diploma, privilege.

Breo, Breogh, a ſacred fire. Syriacè *brua*, i. e. Heliopolis. Hence the town of Brough near Lough CChur, or the lake of the ſun, near which many altars are ſtill to be ſeen. חור *chur*, the ſun. Arab. *khur*.

Bodhe, Boghe, a poet's reward (uſually a cup of pure gold weighing five ounces). Arab. *badeh*, a cup.

Brehon, a judge. Arab. *burhan*, demonſtravit, indubitatis argumentis evicit; *barhanon*, princeps, primus.

Buad-laim, a judge. Perſ. *bud*, *mobud*, a judge, a counſellor of ſtate.

Buas, an arreſt of judgment, or reſtraint on privileged authority. Arab. *tuſhub-bus*, from *baas*, power.

Baili, a ſteward, agent, collector of revenue. Arab. *belu*. Baſcuenza *bailea*. Spaniſh *bailie*, jeuz ordinario.

Baſal, a judge, judgment. Arab. *bajal*, ſenex ſuorum dominus, vir magnus & potens.

Bearcc, Beargh, a ſoldier, a valiant man; the word betokens ſtrength (as it does metaphorically in Hebrew): hence *barragh* and *borradh*, a file of ſoldiers, a column of fighting men. *Barradhach*, valiant. Heb. בריח *barich*, a ſoldier, from ברח *barach*, flying, ſays Bates, that is,

is, a ſoldier who fought flying, as all the northern nations did—refugi Parthi—profugi Scythæ,—and he quotes Iſaiah xliii. 14. "I "have brought down the *Barichim*, or fighters, "flying all of them, and the Chaldæans."—But as the Hebrew word ſignifies a bar or ſhort beam of wood, and the Iriſh *bar*, a dart; quære, if this is not the meaning of the word as a ſoldier—*bara*, in Iriſh, is to flee, from the Heb. *barach*, fugit, but we find בריח *barich*, metaph. *robur* ſignificat, (Schindl.)—from the verb ſignifying to flee; ברחא *barcha*, in Chaldee, ſignifies a goat, a ſtag, &c. quem omnes fugiunt, whence our *breac*, a wolf; *breac-ſollus*, twilight of the evening; *breac-muc*, a magpie, from its ſhyneſs; *braiche*, a ſtag, a buffalo. I think therefore our *bearc* or *bearac* and *breach*, a ſoldier, is from *barich*, robur; whence the common word in Iriſh *brach-dach*, ſubſtantial.

Bairighe, Bairghe, a monoſyllable from the Arab. *bar*, once, unity, and *huja*, a ſyllable.

Breacam, to paint with various colours. Arab. *brakas*, variis coloribus pinxit—hence the Iriſh *breacan*, a plaid. See Tartan. The *breacan* or *Tartan* was woven in many colours, after the manner of the *Tartars* or Scythians.

C.

Cadial, a time piece, a dial. Chald. חדל *chedel*, tempus, ærum, mundus, ſeculum.

Ce, Kê, a nobleman's wife, a wife in general. In Peruvian, *coya*. (*m*)

Ceann, a chieftain. See Keann.

Cib, Kib, or Kiv, the hand. Kibh-ke, or Coibh-ke, dos, a marriage portion. Arab. *kef*, id. qd. Heb. כף *caph*, et Syris *cafto*, manus vola. Arab. *kif*, divitias, quia dives manum ſuam erogandis pecuniis, & ſumptibus faciendis expendat, ita ut vocatur *liberalis erogatio*, expanſio manus. (Pocock Carm. Tograii, p. 22, 37.)

Caoin, an atonement for murder. Arab. *khoon*, murder. *Khoon-buha*, mulct for murder.

Caoin, a mulct. קנס *kanas*, mulctare.
Cain, Cainſhi, mulct, tax. ענש *ghanaſh*, mulctare.

Caomha, nobility. Arab. *kiyam*. Chald. קומא *koma*, dignitatis & principatus nomen.

Ceann-ſalich, Keann-ſaliche, a governor. *Keann*, head, chief. שליח *ſhalich*, nuncius, legatus.

Cabhalach, tribute, rent, tax. גבל *gabal*, tributum.

Comh, Cumha, Caom, a covenant. (See Breith) —hence

Coimhde, a landlord, a feudatory chief. *Comann*, ſociety, living in covenant together.

Com-airp, breaking the law, or covenant. ארב *arb*, inſidiari.

Comal, obedience, ſubjection to the law.

Comh-dala, a ſtatute, law. See *dala*.

Comhaim, a wife, a covenanted woman.

Comradh,

(*m*) Robertſon's America, v. 3. p. 293.

Comradh, or Conradh, a verbal compact.

Coda, the laws; *ad coda, ad cada*, be it enacted. Arab. *kaadeh*, and *keid*, a canon, a law, *keaduta*, a rule of law. Basc. *ecadoye*, a judge.

Cail, Cul, a covenant. Cultarranguicham, to break the covenant. Callaidhe, a partner. Arab. *kool*, a covenant, compact, union.

Caile, a queen. Arab. Cail, a king.

Cioſh, Keeſh, money, rent, tax, tribute. Ar. *keeſs*, money; *mukes*, tax.

Keangal, a compact. Arab. *ekange*. *Gal*, a circular heap of ſtones over which private compacts were made before witneſſes.

Canon, a law. Arab. *kanun*.

Cardam, to comb wool. Arab. *kard*, defluxit de ove; vilior rejecta fuit, & in unum coacta lana. (Gol. 1883).

Keannſuigheachd, merchandize.

Cabagh, cheſs. See Bruigh.

Coifath, judgment in law. Hindoſt. *kafaita*.

Caidhread, traffic, commerce. Arab. *khured*. Ir. *fearkeard*, a tradeſman.

Coir, a law, rule. Arab. *kerou*.

Cortas, a debt. Arab. *kerz*.

Cumhal, (Cuwal), a domeſtic, a bondmaid. Ar. *chawal*, domeſtici, ſeu tota ejus familia, ſervi, ancillæ, aliique. (Pocock Carm. Tog. p. 224). Aſeclæ ſeu famuli pec; ſervi, ancillæ & paſtores. (Golius, p. 775).

Craob, Craobhaith, propinquity, affinity, conſanguinity,

guinity, a branch of a tree. Craobh-ſgéul, genealogy. Chald. קרב *karib*, or *karb*. Arab. *kurb*, *kerabah*, propinquus. See Aſan, and Seibt.

Caol, Caolaire, Chalaire, a tipſtaff, an officer of the law court. Arab. *klaa*, ſatelles prætoris. See Aire.

Creas, a ſepulchre, a ſhrine. Chald. קרון *kros*. Ar. *karaz*, death.

Ceal, apparel, raiment. Arab. *khalè*.

Coiſire, Coiſhire, an aſſembly of judges for the deciſion of cauſes. (*n*)

Coiſhir, a pariſh feaſt. (Lhwyd). Coiſre, a jury of twelve men to try according to Engliſh law. (O'Brien and Shawe's Dict.) Arab. *kurſeh*. Heb. כסא *kiſa*, caſa, a tribunal; ſolium, thronus, ſedes, tribunal, per metonym: Regia poteſtas, authoritas, regnum. Chald. כרסי *carſi*. Syr. *curſia*, R inſerto. (Thomaſſin). It is true, the Brehon Law does mention the trial by 12 men, which appears to be very ancient. It certainly exiſted with the Etruſcans. The 12 *Lucomones* preſided over 12 provinces or cantoons, and over the whole was one *Lucumo*, who was elected by the princes of the 12 provinces; the buſineſs of this *Lucumo* differed entirely from that

(*n*) Dans chaque *Parganah* ou diſtrict, il y a une *Cacheri* ou cour de juſtice. (Anquetil, Legiſlat. Orientale, p. 97). The word *cacheri* is low Bengali, and means an *aſſembly*, and particularly an aſſembly of the Brahmans, at which the *Raja* uſed to preſide, for *the deciſion of cauſes*. (Sir William Jones). See *Fairke* and *Geis*.

that of the other 12, being captain general of the army. The provincial *Lucumo's* took on themſelves the adminiſtration and diſtribution of juſtice in their particular provinces, but, on extraordinary occaſions, ſuch as the trial of of property, of life or death, they were ſummoned to meet at *Voltumna*, where the grand national tribunal was held. *Lucumo* ſeems to be derived from *Lag* or *Lach*, the law, and *mo*, a man. The Suio-Goths called their provincial judges *Lagman* and *Lagmadr*. The military *Lucumo* derived his title from the Hebrew לחם *Lacham*, pugnare.

Some ſay trial by a jury of 12 men was in uſe among the ancient Britains, and others; that we had it from the Greeks, the firſt trial by a jury of 12 being in Greece. (Jacob's Law Dict.) Certain it is that no ſtate meetings were ever held without entertainments, as we have ſhewn at the beginning of this chapter; whether it was a ratification of a compact between prince and people, or a deliberation on any ſtate buſineſs, ſacrifices were performed and feaſting went on—hence *Coiſhir*, in Iriſh, came to ſignify a tribunal and a feaſt; and when a prince or judge went his circuit, it was ſaid he went *Coiſhiring*; and at this day the word is in uſe, ſignifying to take a circuit of feaſting at the houſes of friends and relations.

The

The deliberating on buſineſs, and the holding of councils of ſtate during entertainments, (ſays the ingenious Mr. Stuart) was the practice of the Celtic and Gothic nations; and it is remarkable, that the word *mallum* or *mallus* which, during the middle ages, denoted the national aſſembly, as well as the county-court, is a derivative of *mael*, which ſignifies *convivium*. From this union of feſtivity and buſineſs, thus reſulted eviis which gave occaſion to regulations which cannot be read without wonder. It was a law of the Longobards, ut nullus ebrius ſuam cauſam in Mallum poſſit conquirere, nec teſtimonium dicere; nec Comes placitum habeat niſi jejunus—rectum & honeſtum videtur ut judices jejuni cauſas audiant & diſcernant (*o*).

Cli, Celi, a caſtle. Ar. *killah*. Ch. כלא *kela*, carcer.

Cliun, i. e. *mac tire*, a wolf. Arab. *khelaon*, metus & terror, velut a dæmone immiſſus, lupus, & lycanthropi vel ſylvatici dæmonis genus quod *ghulin*, vocant. (Gol.) Hibern. *gholine*, diabolus. —Sagh-cliun, a wolf dog, a famous breed of dogs now almoſt extinct. Arab. *ſug*, a dog. The Iriſh have ſeveral names for a wolf, all of which are either Arabic or Perſian, as *ſhideach*. Ar. and Per. *ſheid-man*, *abujuadeh*, &c.

Ceirt-bhreith, a compact. See Breith.

Cart,

(*o*) Stuart's View of Society, p. 158.

Cart, Ceart, right, juſt, law, equity. Ar. *kheir*, rectum. Ch. קרטיס *kartis*, decretum, ſtatutum; קריטיס *karitis*. Gr. Κριτὴς, judex. Ar. *al-karat*, dies judicii.

Ceann-Cuirith, i. e. Aireac-Cuirith, the king's miniſter. Et Lot fuit ארכי קריטיס *arki krites*; hence the Iriſh *Cuireat*, the knave at cards, the king's miniſter; hence the *Curetes* or guards of the kings of Phrygia.

Geis, Keis, an aſſembly. CCeis Teamhra, the aſſembly of the ſtates at Tara. Arab. *Keſs*, an aſſembly. See Coifire.

Culaidh, Culaidhin, apparel, armour. Ch. כלידין *calidin*, genus veſtimentorum, vel armorum ſplendidorum. Ar. *huleut*, a garment.

Ceile, Keile, a wife. Ch. כלא *cala*. Maſſecheth *callah*, de ſpona. De mariti in uxorem officiis præcipit; the name of the 4th book of the Talmud.

Ceile, a ſervant. Ar. *khal*, ſervants, domeſtics.

Culbas, a bier. Ch. כולבה *culbah*, capſa mortuorum.

Cobhach, a tribute, wealth. Ar. *kof*.

Keiſh, Kiſh, a meaſure, as a kiſh of turf, &c. Arab. *kees*, menſuravit. Ch. קסתא *kiſta*, menſura, *kiſt*, ſextarius.

Clia, a meaſure (not ſpecified), probably about a market cleeve. Ch. כילא *kila*, menſa aridorum, 18 cabas ſeu ſata tria. (Plantavita).

Cios, Cus, a tax or tribute; *cios cain*, a poll tax. P. *kuzit*, a poll tax; *kuzeid*, a tribute impoſed by conquerors.

Chalad,

Chalad, the eldeſt ſon, from *cail*, old, and *laid*, brought forth. כלה *calah*, ſenectus (Job xxx and Job v). Ar. *wulad*, a ſon; *awul*, elder. Ch. ולד *uled*, filius.

Conn, a ſervant. Ar. Keen.

Caimſe, linen of all kinds; *caimis*, a ſhift or ſhirt. Ar. *kumees*, a ſhirt; *kemis*, indutum ex goſſypio non ex lana, (Gol.) indutum omne interius.

Caireadh, Caidhreadh, commerce, merchandize. Ar. *kar*, *khureed*.

Ceid, Ceidlios, a market, a fair. Ceidtlas, a fair for cattle. Tlas-achd, the ſame. Ch. קטלין *katlis*, forum. Ar. *ahd*, a market, from our Caid or Keid is derived the name of the port and town of Cadiz, in Spain.

Kear, Kearn, victory. Cearn ttuais, the reward of victory, athletic laurel. (Shawe). Ar. *kuhr*, victory; *tauiz*, a reward.

Keap, Ceap, family, ſtock, kindred. Ar. *khab*, affinity, kindred.

Caraman, a model. Caraman 'naoi, the model of a ſhip. Arab. *karnameh*, a model.

Carra, Carracan, a model, copy. Ar. *kar nameh*.

Cear, Kar, offspring. Ar. *kara*, peperit.

Cios, Keeſh, money. Ar. *keeſeh*.

Cim, money, value. Ar. *kimat*. Heb. קום *kom*, pretium rei. Ir. *coimead*, quantum.

Keid, war. Keitearnach, a warrior. Ar. *keid*, war.

Cuileacam, Ceilcealam, to betroth. Ch. חלק *chelak*, diviſit in partes hæreditatem.

Cora, fiſh; *corra*, a fiſhdam; *cari*, fiſh; *carmoil*, abundance

abundance of fiſh; the name of part of the bay of Carrickfergus, on account of the quantity of fiſh there. Phœn. כורי *cauri*, fiſhy, מלא *mala*, omnem abundantiam ſignificat. Ar. *mali*: hence the Iriſh *cari-carban*, the ſail fiſh. See *Cairb.*

Cairgh-aos, fiſh ſeaſon, lent, &c. Phœn. כרי *cauri*, fiſh.

Cuirailte, a meeting of the ſtates. Arab. *kuriltai*, *kariltai*, *kuriltan*. The Iriſh word is compoſed of *cuire*, a flock, herd, throng, meeting of multitudes, and *alt*, a noble. *Cuire-alt-tana*, would ſignify a meeting of the nobles of the region or diſtrict, or of the fœderal nobles. See *Tana.*

Comal, the performance of an office. Ar. *kamala*, perfectum effecit, the execution of any thing.

Cumhal or Cuval, bail, ſecurity; *tocamhal deanadh*, to become ſecurity. Ar. *kufil*, bail; *tukufful kirdun*, to become ſecurity.

Cumal, retribution. Chald. גומלא *gumila*. Arab. *khulf.*

Cumal, a fine paid in cattle. The Cumal, in ſome paſſages of the laws, is valued at 3 cows, in others at 5, and in ſome places at 7 cows. Heb. גמול *gemoul*, retributio.—Homicide is valued at ſeven Cumal; in Arabia it is valued at ſo many camels. The Hebrew word ſignifies to yield fruit; to make a return or retaliate is rather the conſequence than the ſenſe of the word. (Bates).

Cath, war. Ch. קטט *katit*, pugnare; קטל *katal*, incidit;

incidit; *katola*, homicidium. Ar. *katal*, amputavit, ſuccidit—hence the Iriſh name *Cathal*, the warrior, which we tranſlate Charles.

Keaba, Ceapa, Kab, a ſignal in battle to ruſh on the enemy, from the Arab. كبة *kaba*, concidit pronus, collectus in cumulum, impetus unus in curſu, pugna; jactus qui in altum fit; كبب *kubab*, agmen, turba, caterva: hence the Iriſh *cablach*, a fleet of ſhips, i. e. a collected body on the water.

Croaidhe, heirs. Ar. *meeras khore*.

Cain, a fine, a mulct; *canach*, the ſame. Gailcine, a fine for man-ſlaughter. Ch. קנס *kanas*, mulctare.

Cerata, Gratar, nobility. Arab. *khetr*, nobility, dignity, being in favour at court.

Ceatharnach, an officer, a ſatellite, from the preceding.

Carbh, a ſmall ſhip, a long boat. Ar. *karib*. Ch. עריבא ghariba.

Carradh, a ſtone monument, a pillar.

Carrthadin, a holy ſtone, a monument.

Ar. *khareh*, a ſtone; *kurè*, a monument, a tomb.

tedhin, anointing.

teduin, inſcribing names in public records.

Ceannaighim, or Keannaighim, to buy, to purchaſe. *Keannaiche*, a merchant. כנען *Kenaan*, nomen prop. viri & terræ. Mercatura nobilis, inde Kenahani negotiator, mercator. *Kineha*, merx. קנה *Kana*, emere. *Kone*, emptor.

Comhaſta,

Comhaſta, a pedlar, a factor. Ar. *gomaſhtah.*

Carmol, purple, a carbuncle. כרמל *Carmol*, Tyrian purple.

Kears, aſſault and battery. Ar. *khureeſh.*

Keird, a mechanic. *Kearraidh*, maſter of his profeſſion. Ar. *kerari*, any tradeſman; *kar*, an artificer; *kertar*, lingua Indica eſt factor. (Hyde, Millius, &c.)

Cairche, muſic, a merry making. P. *caroz*, hence chorus, carouſe, &c.

Kead, Keadach, cloth. Ar. *khuzz.*

Caom, a nobleman, governor, protector. Heb. קים *kim.* Chineſe *ciam*, dux ſummus, gubernator; *cum*, dominus. (Bayer. Lex. Sin.) קומא *koma*, dignitatis & principatus nomen, comes.

Coittar, a cottager, one who holds a ſmall farm. Ar. *kata*, ſecuit, truncavit, aſſignavit in feudum, princeps, de ſuis opibus quaſi reſectum, terræ fundum.

Coda, the law; *ad coda*, decreed by law. Arab. *kaadeh*, *keid*, a law; *keaduta*, a rule of law. Baſc. *ecadoya*, a judge.

Cúl, compact; *cultarrungucham*, to break a covenant. Ar. *kool*, a covenant.

Cibcè or Coibcè, a marriage portion, i. e. the riches of a *cè* or wife. The word is derived from *cib*, the hand, like the Arab. *kaf*, divitiæ à *kaf* manus expanſio. See Pocock. Carm. Togr. p. 37.

Ceadduine

Ceadduine or Cead-dine, the neareſt of kin. Arab. *daniy*, propinquus. From the ſame root the learned Pocock, in his notes to the Carmen Tograi, brings the Arabic *dunea*, the world, (in Iriſh *douan*) inſtructed by the learned grammarian Shirazius—quod à nobis propius abſit quam ſeculum futurum, à *dana* quod propè eſſe ſignificat niſi forſan à vilitate potius ejus originem peti malimus; ſignificat alias *daniyon* vel *daniy*, vilem, abjectum, nullius pretii. Iriſh *douoin*, bad, vile. There cannot be a ſtronger inſtance of the affinity of any two languages (*p*).

Creun, the body. Arab. *Kerin.*

Crioſan, a prieſt (of the ſun), from *Crioſan* or *Criſhan*, a poetical name of the ſun, from *criſh* or *crioſh*, light, fire, ſplendour; whence *crioſach*, hot embers, &c. Ch. כרש. Heb. חרס Sol. Syr. קריס *Kris*, ardens. Sanſcrit *Criſhna*, the Sun.

Creſean, Greſean, Graſan, Graſare, arable ground. Ch. כרשינין *Criſinin*, glebæ. Ar. *Karzan*, ſalebroſa terra.

D.

Dabam, to paint. Ar. *debj*, painting with figures; *dibbaj*, veſtis ſerica imprimis picta.

Dath, the law. Ch. דת *dath*, lex, edictum, jus; דת בריא *Deta baria*, leges periti. See Bar. Hence

(*p*) The Iriſh words are written by the moderns *domhain*, *domhan*, *domhoin*, *doimhoin*, but pronounced *dovin*.

Hence the Perſian names Mithradates, Madates, Pharadates, &c.

Deacar, an hiſtorian. Ch. דכר *dacar*, recordari.

Dabhach, a farm that can ſupport 60 cows and upwards. Ar. *malu ked deba*, much cattle.

Deac, the law. Deacta, an edict. The commentators bring the firſt from *ttaic* or *taic*, ſignifying a dependance or confiding in; therefore I think *deac* here ſignifies covenant, the ſame as *breith*. Arab. *thekat*, confidere; *mithak*, fœdus, pactum—*deacta*, an edict is evidently the Chaldæan דגט *digat*, edictum. Arab. *dihkan*, lex.

Damh, law, compact; *damhriogha*, a prince. Arab. *diam*, law, agreement, compact—a pillar, column, prop, the prime miniſter of a nation, the ſupport or chief of a family.

Daimh, a family, a houſe, friend, connexion, conſanguinity. Arab. *damet*, blood. Perſ. *dem*, breath, ſociety (as breathing together); *dama*, a near ally, affinity.

Dual, a law, a duty. Arab. *adil*, juſt, juſtice.

Dual, hereditary wealth. Hindoſtanice *dualath*, wealth.

Duine, a plebeian. Arab. *deni*. See Ceaduine.

Duan, a tax; *marcach duaine*, a taxgatherer, i. e. *fear gabhais duan*. Chald. מערך *marik*, a taxgather. Arab. *devané*, taxes.

Deachadh, or *tteachadh*, to tax, to fine or mulct. Chald. תך *tak*, mulctare.

Dearganta, a plea. Arab. *derahon*, loquutus fuit; *medarahon*, qui pro aliis verba facit.

Dior,

Dior, law. Chald. דור *dor*, ordinare, dirigire. Perſ. *daweri*, ſovereignty, adminiſtration of juſtice, ſentence of a judge.

Dior, a tribute. Arab. *darr*.

Dail, an ordinance, a decree, an aſſembly of the ſtates; *mordail*, the great convention; *ridail*, a parliament. Arab. *daali*, conſilium cepit, convenit.

Dian, retribution. Arab. *dein*.

Duanneartach, a ſenator, a judge. Arab. *divan*, a ſenate.

Duangaois, policy, art of government. Arab. *doun*, political; *ahwala dunea*, politics.

Doile, a ſervant. Arab. *dowlut-jui*. δελνω.

Dian ceacht, phyſicians. Arab. *din*, natura; *hakim*, wiſe. See *Teibi*.

Dian acchaodhli, moral philoſophers.

Din or Duin ſheanacas, a record of antiquity.

Duin comhla, a muſter maſter; an aid de camp, who commits the orders of his commander in writing.

Dun foilſighdhe, a manifeſto. Arab. *dun*, divan, ſcripſit in tabulis publicis; *dana*, collegit in unum librum, ſcripſit in albo nomina milites, vel in publicas tabulas retulit; *kamala*, perfecit conſummavit (*q*).

Dreachd,

(*q*) Divan, proprie *rationarium* judicis aut præfecti à dan דון cujus 2 conj. exponitur *in tabulas publicas retulit*, ſcripſit in albo. Hinc accrevit ſignificatio multiplex, ut *ſyntagmatis carminum*, tractumque; item loci ubi confeſſus habetur judicialis—hinc tranſlatio facta ad Conceſſum eruditorum. (Schultens Notis Hariri Conf. ſixtus p. 177)—hence the Iriſh *duan*, a poem, and Perſ. *duwan*.

Dreachd, a narration; Dreachdaire, an hiſtorian, an elegant writer; Eachdaireachd, hiſtory, chronicle. Chald. דרוכות *darocot*, ennarrator, explicator, hiſtoria memoriæ. אדכרה *adacara*, memoriale. Ar. *tareek*, hiſtory, chronicle; *akaſis*, hiſtories; *akh-bar*, annals, traditions, news. Our Dreacdaire or Eacdaireacdoir, or hiſtorian, had great privileges, as will be ſeen in the Brehon Laws. See Eacdaireach.

Dreactam, to certify, to give notice in writing. Dreacath and Dreagath, an advertiſement, an outlaw, a proſcribed perſon. Ch. אדרכתא *adaracata*, literæ proſecutionales judicis.

Dreachd and Dreacht, a poem, rhyme. Ar. *darak* pervenit ad maturitatem fructus, inde *metadarak*, rhythmus. (Gol.)

Damha, a proceſs at law. Ar. *dawa*.

Duaridh, Duari, a dowry. Syriacè *dwraa* munus quod ſponſus ſponſæ dat.

Doig, a diploma, a teſtimony. Ar. *tookea*.

Dealach, a divorced or repudiated woman. Ar. *talik*.

Dubheis, a cuſtomary tribute. Ar. *adub*, cuſtom, law, rule.

Daileamh, a king's purveyor.

Deorata, an alien, a foreigner. Ar. Zearutje.

Deoraidh, a ſurety that withdraws himſelf. P. *durai*, an hypocrite, a deceitful man.

Duaire-dan, Danduaire, i. e. Duaire fine, the learned tribe, poets, hiſtorians, judges, lawyers, from *duair*, ſenſe, reaſon, judgment. Ar. *dirayet*,

knowledge, ſcience, (hence the Iriſh *draoith*, wiſe men, druids). Perſ. *nadireh dan*, learned men, from *nadir*, ſingular, uncommon, whence *nadirè*, rara avis, the phœnix of his age. P. *nadireh dan*, intelligent, learned, knowing myſterious things; hence the Iriſh *deirideach*, myſterious, and *direadh*, a panegyric.

Don, a nobleman. Ar. *dun*, noble, excellent, *deun*, vox eſt, qua apud Indos jam inde ab antiquis temporibus ſignificatur dominus, rex. (Schmidt. de Egypt. Colon. in Indias.)

Dioid, a little farm, a few acres. Ar. *dih*, a farm; *dad*, opulentia carens.

Diol-lamanach, a hired ſoldier. לחם *lachem*, a warrior.

Diolamhan, the ſame. Arab. *lawund*, a hired ſoldier; *dilare*, ſoldierlike; *ateel*, a hireling; *ateelluwan*, a hired ſoldier.

Druth, inceſt. עריות *Griuth*.

Dar-riogha, a præfect, a loyal Dar. Ar. *dorai*, oppidi præfectus, from *dar* דר habitatio.

Dae, a houſe, a village; *bally dea*, a town. Ar. *dea*, pagus, villa. Heb. דיה *dih*, caſtellus. Span. and Portug. *aldea*, pagus, oppidum, vicus. Hindoſtanicè *aldee*, pagus. See Alt and Ioſda.

Dioghlan, illegitimate. Ar. *dughool*.

Dor, Dora, a right line, a plumb-rule, perpendicular. Ch. דרא *dara*, linea recta, ſeries rerum quarumcumque.

Daim, a church. Hindoſt. *dzam*, eccleſia.

E. Eac-rais,

E.

Eac-rais, a horſe courſe, a horſe fair. Ch. ריסא *riſa* ſtadium curriculum, locus in quo equi regii curſu exercebantur.

Earba, an employment, office. Eilearba, officers of the law courts. Ar. *ehl arf*, officers of juſtice, attendants upon a judge or tribunal.

Eile, ſervants, domeſtics, tribes, clanns, as Eile O'Carrol, Eile O'Guaire, &c. &c. Arab. *ehle*, a tribe; *al*, *ali*, offspring, race, dynaſty, as *ali Oſman*, *ali Seljuk*, &c. *Ehl* populus vel potius domeſtici, familia, ab אהל *ahal* tentorium (Schult. Hariri Conſ. 4to.); *aoul*, portion d'une horde, qui comprend les vaſſaux relevants du meme noble. (Herbelot).

Eile, a prayer, a ſtated day of prayer. הלל laudavit deum. Ar. *haly*, jubilum.

Eallabhair, a vaſt number, multitude. Ar. *alab*, turba, congregavit. See Allabhar.

Ead-doirſighim, to naturalize, to admit to covenant. Ar. *ahud*, a covenant.

Earchaine, aſtronomers, from *earc*, heaven, the moon. Ch. ירחיני *iarachini*, aſtronomus, peritus motus lunæ.

Eaſgaidh, an ambaſſador. Ch. אזגד *eſgad*, legatus, nuncius.

Eaſgath, an edict, a proclamation. עזק *azak*, circummunivit, circumſepſit, quòd eo acta omnia & edicta muniantur. Inde Ch. עזקתא *hiſketa*, annulus ſignatorum.

Earras, Earradhas, wares, commodities, merchandize. Ar. *arez*.

Earrufaid, a looſe wrapper of cloth worn by the women. Ar. *arezy*, a kind of cloth.

Err, noble. Ar. *hara*, nobili ſtirpe natus fuit.

Earc, a tax, tribute, fine; *eiric*, fine, or, reſtitution for blood. Ch. ערך *harak*, tax, fine, mulct, it muſt alſo ſignify redemption, for the 81ſt book of the *Miſhnar* is entitled ערכין *Erikin*, præcepit de *redemptione*. (Wachner). Arab. *eareh*, a fine, a tax. Perſ. *nerkh*, a tax, a tariff, &c. See Marcac. Arab. *ariſh*, reſtitution. (*p*)

Enec, Eneclann, protection, protection of the clan. P. *inak*, ſafe, ſecure, protection. It is a Tartar word. See the following:

Eid, Ed, protection. Ar. *ed*, a tax paid for protection in lieu of military ſervice.

Eidna clann, the ſame as Eneclann.

Eaman, i. e. Feimin, a plain, a meadow. Ar. *hemin*, *ameneh*.

Eallamh, creatures, cattle. Ar. *alum*.

Eaſc, a milch cow. Ar. *haſhek*, lactis plenum fuit uber.

Eanda, frivolous. Eandmaca, Deanmaca, toys, trifles—hence Deanmachoir and Eandmachoir, toyman, a pedlar. Ar. *aendeh*, frivolous.

Earal, Aral, an altar; *erl*, holy; *erlat*, devotion; *erl-am*, *arl-am*, a holy perſon. Arab. *arlat*, ſtudium divini cultus, devotio. (Gol. 8).

Eallaith,

(*p*) So the Arabs write Arſhimedes for Archimedes.

Eallaith and ineallaith, tools, inſtruments, harneſs. Ar. *alet*.

Ealba, a herd. Ar. *alb*.

Earracht, an epoch. Æra, period. Ar. *erkhet*.

Eidreadh, coats of mail, armour. Ar. *adra*.

Einfhir, Ainfhir, ſoldiers, heroes. Ar. *enfar*.—The Iriſh is a compound, as in *aingliu*, *keanngliu*, a hero, champion. Ar. *kunghal*.

Eang, a year; a ſtated period. Hindu. *hangam*.

Eid, tax, tribute. Ar. *ada*, *ady*, extorſit pecuniam. Copt. *hod*, cenſus, tributum, vectigal. (Woide).

Ealg, Ealga, noble. Ar. *ulug*, a prince; *algh*, magnus; *olug-beig*, magnus dominus.

Eimam, id. q. Eigeas, a learned man. Hinduſt. *imam*, ſacerdos.

Eirim, a ſummary abridgment of the law. Ar. *jaram*, decerpit, collectio. Baſq. *ereman*, to abridge.

Earrun, a portion, a tythe. Ch. ארנונא *arinuna*, decimatio, reditus anni, tributum frumentorum & agrorum, vectigal tranſeuntium.

Eacdaireach, *equites calami*, an orator, poet, hiſtorian. The word is compounded of *eac*, a horſe, and *daireach* or *drachach*, narrator. See Dreachd. This compound is one proof of the harmony between the old Iriſh and the Arabic.—*Equites calami*; venuſta figura, pro iis qui *ſcribendi facultate præpollent*; oratores, poetæ, &c. (*q*) The general Iriſh name of an hiſtorian is *ſtair-oir*, from *ſtair*, hiſtory, and *oir*, the agent; but it literally ſignifies only the ſcribe. *Stair* is derived

(*q*) Schultens, in Hariri Conc. 4.

rived from the Heb. *ſter*, and the Arabic *ſatyr*, a ſcribe, whence *muſatyr*, writings.—" Hiſtoria, " en Gr. 'ISTORIA, tout le monde a cru que ce " mot étoit Grec.; ceux même qui ſont venir " le Grec de l'Hebreu. Ils ne ſavoient pas " qu'en Hebreu, en Arabe, &c. le mot STER " Heb. שטר, Arabe ستر, ſignifie 1. *ſcribe*, " *greffier*, &c. en Chald. contrat, teſtament." (Gebelin. Dict. Etymol. p. 569).—Certe שטר *ſter* Chaldaicè ſignificat *literas*; et hinc, qui mandata Judicis ſcripta ad ſubditos defert, et obſequi imperat. (Guſſetius). It is remarkable that where the *ſterim* are mentioned in 1 Chron. xxiii. v. 4. the Septuagint have γραμματοεισαγωγευς, a certain proof that they were ſcribes or recorders; hence they are always joined in the ſcriptures with the judges. Vide Guſſetius Commentarii L. Ebraicæ, p. 852. In the Egyptian languages, *ſdoria* ſignifies hiſtory, news, a tale, and hence the Iriſh *ſdair* and *ſtair*: the Egyptian is certainly borrowed from the Chaldæan.

Eidir-ccleo, Eidirgleodh, an honourable and definitive ſentence of the court. Ch. הדר *hador*, honoratus; כלה *kla*, *kela*, cauſa finalis.

F.

Fagh, power. Fiugh, Fiughidh, a chief, prince, hero. Ar. *afak*, valde præſtans, liberalis vir. Ch. פאיק *phaik*, opibus vel dignitate eminens; פחה *phica*, dux, princeps. Ar. *fawk*, altitudo, excellens.

Fualac,

Fualac, a tribe and its ſtock. Ar. *faluk*, omnes creaturæ, hominesve.

Fearg-ſaoir, a king, a chief. Ar. *fergh*, capacity. *Saur*, a prince.

Fath, the right between man and man.

Fatuai, the law; *fatuaghim*, laws. Ar. *futahet*, judicature. Hindoſt. *cafaita*, judicium. Ar. *futuwet*, the dignity of a Mufty or judge—hence the title of Mufty; פתגם *phitaghim*, ſentence, decree. Eſth. i. v. 20.—hence the Arab. *Fettan*, the name of an angel ſuppoſed by them to judge and try men in their ſepulchres; the ſame as the *Aſuman* of the Perſians and the *Saman* of the ancient Iriſh. (*r*)

Fitir, a judge, from the preceding.

Fathach, an explanatory treatiſe of the laws, a comment. Ar. *vathaik*, the title of a book which treats of contracts, purchaſes, ſales, &c. *fatah*, explicari voluit difficilia Corani loca—hence the Iriſh *fath-oide*, a teacher; *fath ſgriobhadh*, a poſtſcript, a comment, an explanatory note.

Fal, a tribute. Ar. *falaj*, impoſuit populo tributum.

Fal, a prince, a judge. Ar. *faal*, nobility.

Feid, law, covenant.

Feidhal, Fidal, Fithal, a judge; Feiddligheach, law, covenant. Arab. *fidak*, *fidalik*, *fudlik*, law, covenant.

Foras, a law. Ar. *fuhris*, a law, a canon; *furz*, quod impoſitum & imperatum eſt a Deo; *forzy*,

(*r*) See Collectanea, No. XII. p. 443.

ferzy, ſkilled in the law. Ch. פרס *pharis*, edictum. Arab. *ferayiz*, ſtatutes, laws, divine precepts.

Foraſna, an illuſtration of the law, a preface to a book. Ch. פרס *pharas*, explicare.

Feargabhna, Förghna, Forughna, an apparitor. Ch. פרהגבנא *pharaghabhna*, apparitor, lictor.

Faſach, an open ſpace, an unincloſed deſert. Ar. *faſoha*.

Firionadach, a ſwordſman, an officer of the army. Ar. *firend*, a ſword.

Fan, deſcent, inclination; *fan-griain*, the ſetting ſun. Ch. פינא *phina*, veſper. Syr. *phinia*, inclinatio diei, veſpera. Æthiop. *fanu*, veſpertino tempore.

Feine, plebs. Ar. *fenn*.

Finne, Feine, generals, princes. Ch. פנהיא *phinahia*, principes, primores, capita populi, ſic Helvetiorum duces Centoni dicuntur, & M. Tartariæ Imperator. (Caſtellus).

Fairke, a diviſion, diſtrict, province, biſhop's ſee, &c. Arab. *furk*, a diviſion. Sanſcrit *parganah*, a diſtrict.

Faoich-arabam, to lay out money at intereſt.

Faoich-arbaire, an uſurer. Ar. *ruba*, intereſt of money; *rabyh*, an uſurer.

Faſgh, a conſtraint, prohibition, a priſon. Arab. *vazah*, prætor, quaſi coercens ab illicitis, hinc & princeps.

Fal, a prince, a judge. Arab. *faal*, nobilitas. Chald. פלי *philai*, dijudicare. פלל *phill*, judex.

Flaith,

Flaith, a prince, governor. Arab. *welat*, a juriſdiction; *wulat*, governors, judges, lords; *wilayet*, government. Arab. *fail*, governing; *felah*, ſuperiority. Chald. פלט *philat*, dominus. (D. De Pomis).

Flaitheas, dominion. Hindu *vlajet*.

Fen, a wheel, a wheel-carriage. See Phenn.

Fine, Fione, a tribe, a diviſion of the people. Arab. *fana*, in varia genera diviſit populum; *fan*, plebs; *fen*, viri varii generis, ramus, ſpecies. Perſ. *fend*, ramus, populus congregatus. Mons magnus. (Iriſh *ſliab ſion*).

Fine achuſac, a tribe under feudal tenement. Arab. *akhazut*, a feod. See Achuſac.

Fineacas, a code. Chald פנקס *phinacas*. See Seannacas.

Fang, an Iriſh coin, of what weight does not appear. Chineſe *feng* and *fuen*, a coin the tenth of an ounce.

Focrac, manumiſſion, a reward. Arab. *fekh*, and *fakak*, manumiſſio; *rac*, ſervitus, mancipium ſtatus.

Fuathgair, a coat of mail. Arab. *buktur*.

Faoladh, learned, a ſcribe. Arab. *faluj*.

Fann, a congregation, temple, church. Arab. *fan*, cætus, conventus.

Feis, a convention of the ſtates. *Feis Tarah*, the ſynod of Tarah wherein the provincial laws were confirmed. Arab. *feiz*, numerous, publiſhing; *feiſel*, a definitive ſentence from which there is no appeal.

Forach,

Forach, Foraght, Forthgo, valuables, precious commodities, merchandize, wages. Arab. *furukht*, *furuktuge*, merchandize.

Figh, a judge. Arab. *fek*, ſtudy and ſcience of the law; *fakih*, a doctor of laws. Spaniſh *alfaqui*. Chald. פקה *phika*, jurisprudentia.

Figheall, judgment.

Feige, Fiach, Feighear, Foghar, a warrior, a commander, a viceroy. Chald. פח *phech*, a governor, a viceroy. Arab. *afak*, valde præſtans. *Feghfor*, the general names of the kings of China; פחה *pheche*, a foreign word, ſays Parkhurſt, common to the Chaldæans, Aſſyrians, Syrians and Arabians.

Feorna, cheſs-men. See Pheorna.

Faomam, to conſent mutually, to enter into covenant; *faoman*, a contract. Perſ. *feiman*, fœdus, ſacrum pactum.

Faomh-athair, a predeceſſor, i. e. a father who held lands by covenant.

Fonnteach, an inn, literally a journey houſe, or houſe of a Bruigh. See Bruigh. Arab. *funtuk*, an inn, caravanſera; *fundunk*, an inn, a houſe for market people.

Fodail, q. s. *fod-diol*, a ranſom, price paid by a captive for liberty. Arab. *fuda*.

Fleaſglamha, a farm in common. Arab. *falah*, agricola; *laſak*, conjunctus.

Fal, a land boundary, a hedge. Arab. *Felij*.

Fal, a ruler, governor; *falla* and *falamnas*, a kingdom

kingdom—hence *failm* or *failim*, a tiller or rudder of a ſhip, q. s. the governor of the waters. Arab. *fail*, governing; *felah*, ſuperiority; *yamm*, the ſea; *felah*, a ſeaman, rather a pilot.

Forth-ceadoir, Fortheacdair, a ſquire, gentleman uſher. Arab. *fart*, qui præcedit, ita dux avium Katarum.

Feachd, troops, forces. Arab. *fouj*.

Faodhcharbaire, uſurers. Arab. *faedeh*, *ruba*, intereſt of money; *rabug*, an uſurer.

Fithghthe and Fithge, fine linen woven. Chald. פתגא *phitga*, Sindon, fine linen: non ſic in Tyriâ ſindone tutus eris. (Mart.)

Fithighdoir, a weaver, from the preceding.

Fioca, the weather or windward ſide of a ſhip, &c. Arab. *afak*.

Faſga, the lee or ſheltered ſide. Arab. *beſooi*.

Fil, file, an elephant. *Tala-file*, a cheſs-board. Arab. *feel*, the elephant at this game. See Pheorna.

Forugaire, a præfect, a commander. Syr. פרגא *pharga*. See Aire.

Forgabreath, the pure and upright præfect—hence the Vergobretus of the Gauls.

Freaſc, an entertainment. Syr. *phraſa*, eſca, cibus—hence the Iriſh *praiſeach*, a manger, broth, pottage.

G. Gaid,

G.

Gaid, a father, head of a family. Arab. *ghud*, or *jud*, a father, from *juda*, beneficial to all; *jada*, bonus—hence the Perſ. *khoda*, bonus, deus.

Geall, a pledge, ſecurity, redemption; *gcallam*, to forfeit, to redeem.

Gaol, relations, kindred. Theſe two words are of the ſame origin, though different in orthography; the root is גאל *gal*, redemit, vindicavit. ספר גאלה *ſephir gala*, the book of redemption (Exodus), in quo deſcribitur redemptio Iſraelitorum ab Egyptiis (Caſtellus). גואל *goel*, redemptor, vindex, *cognatus*, quia ex lege, vindiciarum jus habebant proximi, cognati, propinqui. Syr. געל *gal*, deponere in fidem alicujus. Arab. *ghelik*, the forfeiture of a pawn or pledge.

Galfine, a tribe under fœderal tenure. See Fine. Arab. *keel*, fœdus—hence I think the Iriſh *giolla*, a ſoldier's boy, a fœderal ſervant.

Gearras, Gearradh, tax, tribute. גרשה *garaſha*.

Greit, a chieftain. Arab. *ghurret*.

Garait, a holy man, a ſaint. Egypt. *garatia*, *gratia*.

Gabhal kine (Cine), the law of Gavel kind, by which the lands of the chief of a family were divided and ſubdivided among its branches. Chald. גבל *gabal*, diviſit, miſcuit, commiſcuit; קין *Cain*, the name of the firſt born man, i. e. the inheritor, his mother explains it as being born of God, the heir of the promiſes; ſo Abraham

Abraham is called the *heir* of the world, with reſpect to the promiſed bleſſing—hence *kin*, who are next heirs. (Bates).

Giuſte, athletic ſports. Perſ. *guſhtè*, athletic; *guſhtè kah*, gymnaſium.

Giuſtal, the ſame. Hindu *ghoſjaal*, ſports, paſtimes. Qu. if from Arab. *ghuazel*, a youth.

Gas, a military ſervant. Phænice גיס *gaias*. Syr. *gaiſa*. Arab. *ghais*, *jeſh*, an army. Perſ. *ghauze*, a ſoldier.

Gaſrai, domeſtic troops. גזר *gazar*, fœdus iniit; *gazira*, pactum.

Gais, a dart, a ſpear; *gaiſde*, armed. Chald. גיסא *giſa*, a ſpear. Arab. *ghazi*, a conqueror; *ghazi al deen*, the champion of faith, a proper name —hence the *Geſſatæ* of the ancient Gauls.

Gail, a dart; *gaillian*, an arrow. Chald. גול *gol*, tela.

Gaice, a gawky, a fool. Arab. *ghabak*, inſania.

Gaiſe, chivalry. Hind. *ghaſſie*, a horſe. Arab. *ghazi*, a gallant ſoldier.

Gudaire, Grudaire, a diſtiller, a brewer. Arab. *kutir*, diſtillation.

Gaiſera, plebs, commonalty is of a different origin. Arab. *khaſhir*, plebs. Moſt Iriſh writers confound this word with Gaſrai.

Geili, Geilis, traffic; *geilmor*, a capital merchant. Arab. *ghaly*, negotium.

Geillios, commonalty. Arab. *jahil khulk*.

Gall, a foreigner, a migrator. גלה *gala*, migravit, populi tranſlatio.

Gormac,

Gormac, protection to *mac* kindred. Arab. *ekhoor*, protection.

Gait, Gaitin, Keaitin, a brief, a writing. Chald. גמ *git*. Arab. *khutt*.

Gurrav, tanning. Arab. *garf*, *garfin*, a ſpecies of tree uſed in tanning.

Grais, commonalty, mob, vile men. Arab. *gurez*.

Graſare, arable ground, rectè *Craſare*, whence the *Machares* in Kerry remarkable for agriculture. חרש *charas*, aravit; מחרש *macharas*, agricultura.

Greis, needle work; *Greaſai*, a ſhoemaker. Arab. *kharaz*, conſuit, ſutor; P. *khurzet*, ſewing a ſhoe.

Greus, embroidery of various colours. Ar. *nigariſh*.

Gais-nim, Cais-nim, to paint, facere *Cais*. Arab. *nakaſh*, to paint.

Guragan, Garagan, Gragan, a manor, village, &c. Arab. *kurargah*.

Goch-aire, a maſter of ceremonies. Egyptiacè *gho*, anunciare.

Grioth, the ſun. Arab. *ghawret*.

Gris, knowledge, ſkill, ſtudy. Chald. גרס *gris*, legit, ſtuduit, didicit.

Gudh, ſtudy; *gudhbin*, a ſtudy, a library. Arab. *gudh*, ſtudy. Baſq. *goadia*, knowledge.

Guil, the evil ſpirit. Arab. *ghul*, a demon.

Gui, Guidhe, a prayer, a hymn. Egypt. *gho*, a hymn.

Groch,

Groch, a ſtranger. Ch. גור *gour.*

Greis, a warrior. גרה *gerah*, præliari, unde *Gravidus* nomen *Martis.* Arab. *kars*, pugnavit. Syr. *kraſal*, bellicoſus. Ch. ערץ *gharats*, vel *harats*, violentiâ uti, violenter exagitare, tyrannus, indè Ἄρης, Mars.

Greis-cill, a ſanctuary, the kill or church that receives and protects the repudiated. גרש *garaſh*, repudiavit, expulit.

Guirme, an inn, an houſe of entertainment. Ch. גרם *girim*, habitatio in ſolitudine, caravanſera. Hindoſtanicè *ger*, domus publica.

I.

Irs, heritage; *leabhar irſe*, a book of genealogy. Ar. *irs*, *meras*, *wurs*, *taras*, heritage; ירש *iaraſh*, to inherit.

Iris, a chronicle, deſcription, record. Ar. *arij*, deſcriptio temporum, an æra; ירש *iriſh*, ſucceſſion of time, as one day ſucceeds another.

Iris, a bride, a ſpouſe. Ar. *arus*, a bridegroom; *yrs*, a ſpouſe; *urus*, matrimony.

Iriſeach, lawful. Ar. *rouiſh*, law.

Irial, a reply in court. Ch. הורה *hora.* Syr. *aori*, monſtravit.

Ioc, Iocal, rent, tythes. Ar. *akal*, *ykal.*

Imeith, fences, guard, protection. Ar. *humaeut.*

Iong, a mother, nurſe, child at the breaſt. Ch. ינק *inak*, ſugere, ſugens, lactens, infans; *inakuth*, pueritia; *minika*, nutrix, lactatrix; *tinak*, puer, puellus, ſugens.

Inghin,

Inghin cheile, a daughter in law.

Ioſda, a houſe, an habitation, compounded of *ios* and *dae*. *Ios* ſignifies a tent or covering; *ioſda nambochd*, the poor's houſe; *ios-dán*, a college, i. e. habitation of the learned. Arab. *ajooz*, a tent or habitation. The Indian deity, preſiding over houſes, is *Gan-eſa* (Sonnerat); perhaps the Iriſh word *gaoin*, good, may be the firſt part of the compound. See Dae.

K. See Letter C.

Keiſh, a meaſure. Hindoſt. *kejaza*, &c. &c.

Keaſla, iron ore; *keas-luaidhe*, lead. Arab. *al-kuſus*, the iron mines of Armenia; *keeſhin*, lead. Hindoſt. *ciſſe*, lead.

Kaor, Ankaor, a berry, a grape. Hinduſt. *angoer*. Perſ. *kerya*, a gooſeberry, a curran; *kuruhi*, globular.

Kenlis, a church, a ſynod; *Kenlis*, the old name of Kells; the words are ſynonymous. Arab. *keneſa* et *keleſa*, eccleſia. See Daim.

L.

Leis, a compact, covenant, agreement; *rigim a leis*, I conſent, compact, covenant or agree to it. It is a peculiar form of expreſſion in the Iriſh language, ſays O'Brien, uſed to ſignify a perſon's conſent. Arab. *laſc*, fædus, ſocietas; *laſak*, confederatus—hence probably the Engliſh *leaſe*.

Linn, Alinn, an age, a period. Arab. *alum*.

Laſc, a chieftain; *liachd*, a multitude; *luchd*, the people.

people. Ch. לגי *legi*, ſic vocatur una perſona, pluribus tamen præfecta. Dux exercitus. *Legi* eſt עבד מלך ſervus regis; לגין *legin*, legio.

Luchd, Slucht, relations. Ar. *alaket.*

Laibreach, Luibre, a coat of mail. Ar. *ieleb*, corium, s. tergum feræ, pec. ex quo conficitur galea, ſcutum, aut lorica. Chalybs & ferrum ſincerum (Caſtellus), a ſhield or any defenſive armour made of leather ſtuffed with honey and ſand; good iron; ſteel. (Richardſon).

Luimdar, a ſtandard-bearer. *Loman*, a little enſign, a banner. Ar. *alum*, a ſtandard, enſign, colours, banner, cornet, guidon; *alum-dar*, enſign bearer.

Luimhneachda, a cornet, ſtandard for the cavalry.

Lachd, Laghd, Lagh, the law, compact, covenant. The Chaldæan word לכד *lacad*, accipere, I think is of the ſame import as לוה *loh*, *laoh* or *lavah*, which ſignifies a mutual giving and receiving. From the holy ſcriptures we learn, that the ſupremacy of government among the Hebrews was by drawing lots, and to whichever chief of a tribe this lot fell, the others did enter into a federal compact with, in token of allegiance and ſubjection. This drawing by lots is expreſſed in Hebrew by לכד *lachad*, which Joſephus expreſſes in Greek by λαγχάνω. Thus when Benjamin was elected ruler 1 Kings ch. x. the Hebrew is לכד *lachad*, eſt tribus Benjamin, and the Hebrew word for a tribe is שבט *ſhebet*, that is, a rod or ſtick, a word common to the ancient

Iriſh and the Jews to ſignify a tribe, viz. *ſeibte*, whence the Engliſh *ſept*, which Dr. Johnſon ſays is of Iriſh origin. Scacchus, in his Arcanorum ſacræ Script. Myrothecum, l. 3. p. 831, well explains this paſſage: *lachad ſhebet Benjamin*, literally means, ſays he, capta eſt tribus Benjamin, vel ſi magis rigorem verborum tenuere velimus, dicendum erit, & capta eſt *virga* Benjamin;—becauſe the lot was drawn by *ſhebet* or ſticks, on which was written the name—and hence *ſhebet* ſignifies not only a tribe, but the chief of that tribe, becauſe he carried a ſtaff as a token of his office—eodem igitur *pacto* in inſtitutione regis ſortitum fuiſſe dixerim in quærendo tribu, cui regnum deſtinandum eſſet. So, in Iriſh, *crann* ſignifies a ſtick, and *crannas*, or *crannadh*, or *crann cor*, is to draw lots by ſticks. In Chaldee, קרנס *kranas*, is explained by *ſors*, but which is the root I pretend not to determine.

Lugha, Luighe, an oath, from the above, as *ail*, an oath, from Ar. *al*, jus randum & fœdus.

Leas, a cauſe to be tried. Ar. *laj*, *lajaj*.

Lamh, war; *lambac*, warlike manouvres. לחם *lahhem*, pugnavit.

Libeadan, a dowry. Ar. *labas*, a ſpouſe.

Lomain, a great coat, a coat of mail. Ar. *lamut*.

Lot, rapine. Hinduſt. *loeth*.

M. Maoin,

M.

Maoin, chattels, worldly ſubſtance. Ar. *maun*, utenſile omne domus.

Mile, protection. Ar. *milh*.

Mal, money, rent, tax. Ar. *mal*, money; *idamal*, tribute; *mala-devàn*, *mala meerè*, taxes.

Mal, a writer, a poet. Ar. *mali*, ſcriptor, qui aliquid componit. Gr. μελος, carmen. Ar. *malah*, rem ſcitam & elegantem protulit poeta.

Mal, a king, prince, noble. Ar. *mela*, nobility.

Maol, a ſervant. Ar. *maula*, dominum ſignificat & ſervum. (Pocock H. Arab.)

Malchadair, Maladair, a farmer. P. *mulkadar*, a great land holder.

Malair, a merchant. Ch. מלאי *millai*, mercatura. Ar. *mula-beſet*, commerce; *amal*, a tradeſman.

Moid, a court, judgment ſeat, convention. Ch. מועד *mohed*, conventus, ſolemnitas. Ar. *modhal*, convention; *mujlis*, a tribunal.

Mir, a portion. Ar. *mehir*, a marriage portion. P. *mir*, an equal ſhare.

Muin, the neck; *muinke*, a collar, bracelet. Ar. *manak*, with a fine neck; *maneket*, a collar or neck ornament. Ch. מיינקא *miinka*, monile, brachiale ornamentum.

Macaire, a market. Ch. מכר *macar*, venditio; *macora*, commercium.

Mile, a mile. Ar. *mile*; *ſeh meul*, a league, a paraſang.

Meidhe, ſtock, trunk; *maide*, a ſtick. Ch. מטה *matah*, ſcipio.

Moghadh, a ſlave, a peaſant. Ar. *wagada*, ſervice. Mexicanè *mayeque*, adſcripti glebæ.

Mallachoir, a ſailor; *mallachad*, the art of navigation. Ar. *mellah*, a ſailor; *melahet*, the art of navigation—all from *melyh*, ſalt water, ſea water.

Marcac duaine, Maorac duaine, i. e. Ractaire gabhas duán, a taxgatherer. Ch. מערך *mahrac*, a taxgatherer. Ar. *rahdar*, a tollgatherer; *devanè*, taxes, from the Ch. ערך *arak*, taxavit. See *Earc*.

Meas, a tax, tribute. מס *mas*.

Meiſi, a judge; *meiſith*, rules, laws. מצות *mitſuth*, præcepta.

Meidhſi, the ſame. מידע *mejada*, judex.

Meaſar, a foſter child. מזר *mazar*, ſpurius, nothus à זר *zar*, peregrinus.

Meiſhi, painted. Heb. משוח *meſhuh*, hence *Meſſegetæ* or Picti.

Mias, an altar. Hindoſtan. *miz-bechah*.

Mathas, Mahas, good, benevolent; *almahaſan*, alms, eleemoſyna. Arab. *haſan*, bonus fuit, bonum fecit; *mahaſan*, benefacta; *almahaſan*, alms.

Meathagh-linn, ſweet linn or leann, i. e. drink, ale, &c. vulgò Metheglin, a liquor made of honey; it was a liquor uſed by the Chaldæans, מתוק *methok* dulcis; מתתקים *methitakim* dulcis potus. (D. de Pomis).

Magh,

Magh, Mogh, a prieſt, a druid—apud plurimos lego, Perſarum lingua *Magus* eſt qui noſtrâ ſacerdos. (Apuleius). הגה *haga*, meditari, eloqui, (Iriſh *eagadh*, whence *eagſi*, wiſdom). מהגה *mahge*, qui meditationi & ſapientiæ vocat, quod id ipſum eſt re & nomine Μάγος Perſarum. (Thomaſſ.) The Chaldæans had their *Magi* as well as the Perſians. See Philoſtratus in vita Apollonii.

Muireadach, a ſovereign, corrupted now to Murtogh, as Murtogh O'Brien, &c. This is a very ancient title, the ſame as מראדך *Merodach*, king of Babylon, (Iſai. xxxix.) who in Kings is called Berodach. It is a title our Scythians carried with them into Scythia Limyrica, in India, whoſe king Maſoudi, an Arabian author tells us, bore the title of *Mehradge*, which he miſtakes for *Maha-Rhaja*. Merodach, (rex Babyloniorum) amara contritio, vel myrrha contrita; aut ex Hebræo & Syro, myrrha puriſſima; this is the interpretation of the name by Stephanus. The Iriſh is a compound of *maor*, dominus, and *deach*, bonus. In Arabic and Per. مير *meer*, dominus; لاخ *adakh*, bonus, elegans, altus.

Muirean, a woman that returns to her friends at the death of a huſband. Arab. *Muraja*.

Maran, a man; *muireathan*, a woman. Ar. *maran*, a man; *maraton*, a woman.

Motluc, quære Ar. *mutluk*, a race ground. It is the name of a town in Ireland.

N. Neimidh,

N.

Neimidh, eccleſiaſtics, but of what degree is not plain. Ar. *nihamy*, cænobita, monachus.

Neimidh, nobles.

Neas, a nobleman. Ch. נשא *naſa*. Ar. *neſs*, high in office under a prince, all from *neas*, elevation, whence in Iriſh it ſignifies a hill.

Niſair, old inhabitants of a country, original ſtock. Ar. *nijar*, root, origin; *alnijar*, an old Arabian tribe.

Naiſar, a foreigner. Ch. *nazour*, from זור *zour*, alienari. P. *naſhta*, a ſtranger.

Nos, law; *noſaighim*, to enact. Ar. *neſs*, manifeſting, an appeal to the king; *neſs kareem*, a mandate or text of the alcoran; *nezer*, a judge. P. *niſhanden*, to conſtitute; *neſb kirdun*, to eſtabliſh.

Nos, cuſtom, habit, mode. Arab. *nizam*.

Nòd, an aſſembly, council. Ch. נד *nod*. Heb. *noadia*, a congregation. Ar. *nedy*.

Nobar, a royal ſeat, a tribunal. Æthiop. *nobar*.

Naiſghairmam, to repeal a law. Ar. *neſikh*, abrogating a law.

O.

Oin, any thing lent, money on intereſt. Ar. *oin*.

Oilem, inſtruction, ſcience, knowledge. Arab. *Alem*, *ylma*.

Ollamhan, a profeſſor of a college. Ar. *alemon*, ſcientia. Ch. *Oulphana*, doctrina.

Ollamar,

Ollamar, Allamhair, a ſtandard. Ar. *alam*, ſignum.

Oire, Oireas, an heir. Ar. *iras*, inheriting, making one an heir.

Olam, Ollamh, Ollaman, learned, a doctor, &c. as *Ollamhan re lagh*, doctor of laws. *Ollamhan re leigheas*, doctor of phyſic, &c. Ar. *alim*, learned; *alam*, ſcience; *alemon*, ſcientia præditus; *allam*, omniſcience, (God as knowing all things). Hebr. אלף *alaph*, didicit, docuit; *allouph*, doctor, dux, ductor. Chald. *oulphana*, doctrina; *bet oulphana*, domus doctrinæ; in Iriſh *beith ollamhain*, *muir ollamhain*.

Org, Orc, homicide. הורג *horg*.

Oithre, an heir. Ar. *arath*, heritage.

Oigibh, heirs. Ar. *ukbet*, poſterity, offspring.

Oide, a witneſs. Hebr. and Chald. עד *ad*. The Reubenites and Gadites called the altar *od* or *ed*, for they ſaid, it ſhall be a *witneſs* between us —hence עד ברית *ad berit*, the altar of the covenant. Iriſh *iod-beart*.

O, Ou and Ua, prefixes to the eldeſt ſon of the family. Hungaricè O vel Ou, nobis antiquum ſonat. (Otrokocſus de orig. Hung. p. 35).—— I have elſewhere derived this from the Egyptian article *Ou*, becauſe *Oſiris*, in Egypt. ſignifies the ſon of *Siris*.

P.

Poſadh, matrimony. Perſ. *phawz*, matrimonio ſibi junxit fæminam citra dotem, conſors. (Gol. 1883).

Painachas,

Painachas, bail, ſecurity. Perſ. *panauah*, *punahgah*.

Pioſa, money, i. e. cut off. Perſ. *peſhez*, ſmall money. Hindoſt. *payſſa*, money. פסה *paſſa*, fruſtulum.

Peti, the young of beaſts. Ch. פטי *peti*. Arab. *feti*, animal parvum unius anni adhuc ſimplex, aſtolidum.

Pheorna, and Bhiorna, the men of the game of chefs, from *Bior*, an elephant, ſynonimous to Fil, and *ana*, men. See Cuibe, Fil, &c.

Phichill, Fichill, chefs. P. *phikh*, *pikh*.

Phen, a wheel, a carriage with wheels, a waggon, cart, &c. *Phenoir*, the driver of a cart; *phentan*, a ſpinning wheel, the ſpool, &c. See Tanam. Ch. אפן *aphan*, a wheel—hence the *benna* of the ancient Gauls, and the Greek Ἅπήνη, currus, rotis vecta; *combennones*, apud veteres Gallos, qui in una *benne* vehebantur.

R.

Radaire, a judge. *Ridire*, a knight, a king's counſellor. Chald. רדא *rada*. Syr. *rata*, domuit, præfuit, doctus, pedagogicus. Arab. *radi*, juvit, auxilium, conſilium, Vicarius fuit regis, ſecundus a rege, ejuſque abſentis locum tenens. See Aire. Ar. *rida*, a ſword, honour, dignity. See Sealtur. The *radi* or *ridafet*, was the next perſonage to the king in dignity, among the Pagan Arabians; he ſat on the right hand of the prince, acted as his regent when he was upon

upon any expedition, and received the fourth part of the plunder.

Riodail, a parliament, a houſe of ſtate counſellors, from the preceding.

Riadh, correction of the law; *riadhlann*, a houſe of correction.

Riadh, a place for the execution of criminals. Ch. רדי *radi*, caſtigavit.

Reactaire, a judge; *reataire*, the ſame. רעות *reghut*, cogitatio, conſilium; *rachats*, confidere, ab *raha* paſcere, hinc *rex*. (Thomaſſ.) Baſc. *Lena-ragoa*, an ordinary judge. Arab. *rett*, a governor—hence the ρητραι *rethræ*, or laws of the Lacedemonians; *rachat*, eſpece de droit en Perſe. (Anquetil Legis. Orient.)

Reachdaire, a dairy man, one who abounds in milk. Ar. *radat*, lactis copia.

Rai, Raith, judgment, counſel. Chald. *reout*. Ar. *rae*.

Roiſceal, a ſentence or decree of the court. Ar. *ruſum*, written laws; *raſal*, epiſtola legati, brevis ſcriptum. P. *raviſh*, law.

Rae, a ſheep walk. Ch. *rahi*, paſcere.

Reidh, a plain field, a meadow. Ar. *riadh*.

Riatha, hire, hired ſervants. Ar. *ruhè*.

Reaſam, to plead at the bar. Ar. *reſm*, law, precept, rule.

Rioſtal, an inſtrument for digging, a plough; *tal*, an inſtrument. Ar. *reſs*, digging; *rezm*, ploughing; *ares*, a plough.

Reim,

Reim, ſupreme power. Arab. *rehman*, God, omnipotent.

Reacam, to buy and ſell; *reacadh* and *ruachadh*, a merchant. Ar. *rukahe*, a merchant.

Radai-real, a ſtroller, belonging to no tribe. Ar. *redy*, a ſtroller; *rahyl*, a traveller.

Raſſaide, a woman hired to cry at funerals. Ar. *reſſat*, a hired female mourner. Ch. רוה *razah*, luctus, convivium funebre, &c.

Rabhagh, i. e. Rab-bacch or Rabbagh, ſentence of a judge. Baſc. *erabaquia*. Heb. פקה *pheka*, judex. See Fioch.

Reacht, a dowry. Ar. *awrakt*, pecuniæ, nummi, opes. Perſ. *rekht*, furniture; *rekht arus*, whatever a bride carries from her parents to her huſband's houſe. See Siorbhai.

Riſcineach, the ſlayer of thouſands, a valiant ſoldier, a title given to many chiefs. Chald. רצחן *ritſchen*, occiſor, interfector.

Rath, the ſeat of a chief, a village, fortreſs, &c. *Reatibh*, the uppermoſt claſs of plebeians; it is an ancient Scythic name for a town, village or city, ſignifying a ſettlement round the ſeat of a *rath* or chief, who was a land-holder and original proprietor, his rank was ſignified by a *Rath*, or circular entrenchment, and the laws ſet forth what property entitled him to this rank. We learn from *Beroſus*, that this word was uſed by the Armenian Scythians in the ſame ſenſe—*nam & ad hæc tempora Scythæ Armeni urbes*

bes habent Olybama, & Arſa Ratha. (De Antiq. Jani, lib. 3).—This claſs of people ſtill hold the name of *Raaïet*, in Hindoſtan, *les premiers poſſeſſeurs ſont les* RAAIETS, i. e. *propriétaires réels, qui cultivent leurs fonds, & payent tributs en eſpece ou en denrées.*—(Anquetil Legis. Orien. p. 259). See Amar, Buadhaire, Ceann.

Reatan, Reataire, a magus, druid, clergy. See Aire. רמן מגושא raten idem eſt quod magus. (Buxtorf ex Talmud.) See Taib-ret.

S.

Siocán, peace. Ar. *ſakena*, quies, tranquilitas, ſecuritas animi. שכן *ſhican*, quievit.

Suaithre, a centurion. Ar. *zuhat*, the number 100; *ſhact*, ſignum, whence

Suath chiontas, a ſtandard to every 100 men.

Suarith-ciontas, a coat of arms. סריון *ſireion*, Jerem. li. 3.

Scor, a ſoldier. P. *ſhakary*, a ſoldier, idem q. *laſhkur*.

Siorbhai, a marriage portion. P. *ſhirbeha*, dos & veſtimenta ſtratave, quæ ſecum duxit in domum ſponſi.

Seinſeire, a pedigree, literally old ſeed. Heb. זרע *zara*, ſemen; "and they could not ſhew their *zara*, (pedigree), whether they were of Iſrael." Ezra, ii. 59. per ſynechd. זרע *zara*, ſoboles, poſteritas. Ar. *zara*, ſemen; *ſunha*, old.

Sheaſda,

Sheaſda, a place of defence, a commanding ſituation from *ſeaſdam*, to command; it is of the ſame root as the Shanſcrit *ſhaſtar*, ſignifying to command.

Seannacus, i. e. Beaſchna, Oral or traditionary law. Ex. gr. *Direnar do cach alanamnus a Beaſchnu inſe Eirin*, i. e. The law of fornication and adultery is (direnar) manifeſted (a Beaſchnu, i. e. Seannacus, ſays the comment) in the Beaſchnu or good Oral law, (tradition) in the iſland of Ireland. Arab. *dehir*, manifeſtus. P. *dawer*, adminiſtration of juſtice. Arab. *behs*. Shanſcrit *bhaſha*, ſpeech, a ſpoken dialect. Arab. *Seni* and *Sonna*, the Oral Law. It is common in the Brehon Laws to meet this compound *Beaſchna* in the margin; the word is *Beaſh*; the termination *cna*, ſignifies good, gracious, bountiful.

Seanachas, the law of covenants. Ar. *ſan*, a law; *ikhaz*, a feod. סן *ſan*, i. q. *Torah*, lex—hinc *Sanhedrin*.

Saor, a prince; *feargſaoir*, a king, from Arab. *fergh*, amplitude, and *ſar*, a prince—hence the *Surena* of Ammianus, a title of dignity among the Perſians.

Saodh, a prince. Ar. *ſaide*, principem egit.

Saor, a trade, art or myſtery, as *ſaor-crann*, a carpenter; *ſaor-cloch*, a maſon, &c. Arab. *ſirr*, a myſtery. P. *ſoramed*, maſter of any art. Ir. *ſarmaith*.

Saob,

Saob, infatuated, led aſtray, doing any vicious act, either againſt the law or eſtabliſhed religion—hence the compounds
Saobh-chrabhadh, hypocriſy.
Saobh-chreideamh, heterodoxy.
Saobh-dolbha, enchantment.
Saobh-ſgriobhadh, a libel, &c. &c.
Arab. *ſeba*, changing ones religion, that is, becoming a *Sabean*. This is one of the moſt ancient religions we have any traces of, being ſuppoſed to be that which prevailed in Perſia previous to the reign of *Kiſhtaſp*, when it gave way to the *Magi*, then introduced by *Zerduſt*. (Richardſon's Arab. Dict. p. 1125)—Arabibus communiter *Saba* a religione ad religionem tranſire; unde MUHAMMADAS *Saby* dictus eſt, quod religionem *Koraiſhidarum* Iſlamiſmo commutavit, qua notione nomen hoc (*Sabii*) illis competere vult *Bidawius*, quòd à veri dei cultu, ad falſos cultus deſciverunt; indè dicti *aſhab-al'-Aſhakhas*, cultores ſimulachrorum. (Pocock Spec. Hiſt. Arab. p. 139)—and this would be expreſſed in Iriſh by *ſaobh-aiſhic*. The origin of the word is in the Chaldæan, viz. סאב *ſab*, prophanare.

Seimloir, an advocate, counſellor. Egyptiacè *chem*, conſilium; *loir*, Hibernicè abundantia.

Sibte, a judge. שפט *ſaphat*, judicavit; *ſophet*, judex; *ſuffetes* ſummus Carthagini magiſtratus, ſeu judex;—neque leges tantum adminiſtrare ſolebant judices, ſed (ſi res exigeret) bellum gerere.

gerere. (Spencer, Grotius, &c.) Egyptiacè *ſchihap* or *ſihap*, to judge.

Seibte, a general, ſee the preceding. Perſ. *ſipahè*, the lord or feudal chief of a town or village. See *Siphe*.

Seibt, a clan; *ſept*, a word of Iriſh origin. (Johnſon). שבט *ſebet*, virga, baculus, ſceptrum, ſtylus, *tribus*. Ar. *ſahib*, ſocius; *ſchabat*, ſocium ſe alicui adjungere.

Sibte, a city. See *Schabat* in the preceding.

Siol, ſeed, iſſue, tribe, clan. שיל *ſhil*, fætus, proles, filius ex utero extractus unde שילה Gen. xlix. 10. (Simon). Ar. *ſalil*, fætus maſculus; *ſil-ſile*, genealogy, family, progeny. Egyptiace *ſhlil*.

Slainte, redemption, freeing, whence *ſlanaidheachd*, a paſſport. Hinduſt. *ſalamti*.

Sidhe, hunting; *ſidhean*, veniſon. Ar. *ſead*. Hinduſt. *ſidah*.

Saltaireac, a chronicle, from the Perſ. and Arab. *ſal*, a year; *ſale*, years, and *tareek*, a chronicle.

Somaine, lands held on payment of tribute in cattle. Arab. *zaym*, a feudal chief; *ziyamet*, a fief.

Siphe, Sibhe, i. e. Taoiſeach, a chief, a lord. Perſ. *ſipahé*. See Seibte.

Shèd, a milch cow. שור *ſhed*, effuſio lactis.

Suibhe, a trial upon oath, a ſeſſion. שבעה *ſabouah*, juratus. Abraham ad puteum *ber-ſabe* tam ſolemniter juravit, unde *ber-ſabe* puteus juramenti. (Thomaſſ.)

Suibhte, certified on oath. See preceding.

Said,

Said, Fir-ſaid, a cubit, ulna brachialis (fir, i. e.) hominis. Ar. *ſaed*, cubitus.

Saor, a freeman. Chald. שריא *ſharia*, liberum, licitum.

Saorgal and Soirkeal, a feudal tenure. Perſ. *ſiyurghal*.

Seod, a jewel. זוד *zod*, ſplendor.

Sealtuir, a ſword; *Sealtoir*, a ſword bearer, an armour bearer. Ar. *ſileh*, arms; *ſilehdar*, an armour bearer.

Samhas, an inn.

Sama, a ſutler; Samhaſachan, a ſutler's houſe. Perſ. *ſhum*, a houſe for the accomodation of travellers, a caravanſera. שכן *ſacan*, habitare. Ar. *ſakin*, an inhabitant.

Sealbh, goods, chattels, inheritance, poſſeſſions. Ar. *ſelb*.

Suanach, a garment, a highland plaid. (Shawe). Ar. *ſuna*, a garment, a turband, tiara.

Samhar, a mantle, a plaid; *brat ſamhra*, the ſame. Ar. *ſemma*, a ſpecies of upper garment worn by the Arabs, reſembling the Highland plaid. (Richardſon).

Suadh, Saoidh, nobles, men of letters. Arab. *ſeid*.

Seidte, Seiteac, a lady, a queen. Ar. *ſeyidet*, a princeſs, the wife of a Seid.

Sheaghlan, a king. P. *ſhah*. Ar. *ſhah*, a king; *agalon*, rex, quod percipit, & quaſi *edit*, vectigal, tributum, &c. vel peculiariter intelligitur *Tyrannus*, qui devorat exhauritque ſubditas. (Gol.

(Gol. p. 133). Sclavonicè *Saklanidge*, a king (Maſoudi an Arab. author).

Saeghlann, a judge. Arab. *ſhaglon*, *ſhagalan*, negotium. Qu.

Sheanachus, learned in the law. Arab. *ſhinas*, learned; *keaus*, the law. See Cuis.

Seanaca, an antiquary. Chineſe *Suon-ku*. Ar. *khah*, an antiquary; *ſunha*, old.

Seanachas, genealogy. Ch. נחש *nachas*, genealogia; *ſean*, anceſtry.

Saoirthi, Suirthi, nobles. Ar. *ſuaret*, pl. *ſara*, nobiles, proceres, ſummates.

Saith, an eſtate, immoveable poſſeſſion. Arab. *zeyat*.

Seragh, a leathern bottle. Ar. *zira*, the leg, a ſmall bottle made of the leg-ſkin of an animal in which they kept wine.

Sail, a guard, protection. Ar. *zyll*.

Seiric, puiſſant, a chief. P. *ſirkar*.

Sreath, Seanachus Sreath, a code of civil and criminal laws. Ar. *ſhreraaet*.—Sheraet-al-Eſlam, la loi & religion des Muſulmans. (Herbelot). See next Chapter.

Sraid, the way, the road, a ſtreet. Hindoſtanicè *ſirah*.

T.

Tana, a compact, covenant, &c. Ch. תנא *tana*. See Bealtaine.

Tanaiſti, is ti Tana; qui eſt *Tana*, the heir apparent to a prince, the ſecond perſon of a principality

pality next the king or prince. The word *tanaiſte*, in Iriſh, ſignifies the ſecond, as in Chaldæan and Arabic; as in the following paſſage, *is giorra ro mhoir an cèd tanaeſte don ledradh ſin na an ced toiſinac*, i. e. the ſecond hundred champions were ſooner killed than the firſt hundred. ثنى *Tanay* & *Tunay*, ſecundarius, ſc. ſecundus à principe, primo domino, ſeu magiſtro. (Gol. p. 448). *Suna* or *Suni*, the ſubſtitute of a king, chief magiſtrate; *Sunyan*, ſecondaries, the next in rank or ſubſtitutes to princes, the heads of a family, ſecond in dignity, authority or excellence. (Richardſon, p. 659). ثان *than*, numerus ordinalis, a Thana et Thaniya, duplicavit, conveniunt cum Heb. שנה *ſana*, iterari et שני *ſani*, ſecundus. Syri etiam per ת efferunt ab hoc themate orta, ut תנא *tana* iteravit, *tania* iteratio—hinc ثنى *taniy*, à principe ſecundus, et *Tonan* & *Thonan* & *Thonyanon*. (Cl. Pocockius Carmen Tograii, p. 121). The Iriſh Tanai or Tanaiſti, when of age, was always made governor of a diſtrict, which, in Iriſh, is *tan*. When I publiſhed the illuſtration of the *Taniſtry* Laws of Ireland, I derived the name *Tanaiſte* from *tan*, a region or diſtrict, a miſtake I was led into by M. Bullet; but here is full evidence, and good authority, that the ſame title exiſted with the Arabians and Syrians, and for the ſame reaſon, becauſe the perſon was next to the king or prince, the heir to the

crown, which clearly proves the crown was not elective. In the dynasty of the Persian kings who reigned in Egypt, we find that the Egyptians revolted against the Persians, and set up *Inarus* a Libyan, who defeated the Persian army; but afterwards when Megabyzus defeated *Inarus*, (whom the Persians crucified), the Persians made *Than-Inarus* or *Thannyrus*, son of *Inarus*, king of Libya. Herodot. L. 3. C. 15.—because he was the *Tanaisti* or *Thane*, being the son of the king. In the ancient Scythian language, says Strahlenberg, *taunasis* signified a prince.

Tainam, Tuinnam, to dwell; *taine*, an inhabitant—hence the town of Tawney. Ar. *tana*, habitavit, (in aliquid oppido); *tanat*; mansio; *taun*, *tana*, the same.

Tanam, Toinnam, Teanam, to twist, to weave, to spin; *Tanaidhe aoideach*, the woof of cloth —whence *tointain*, a long thread in spinning; *tointe lin*, a spindle of yarn, and

Tar-tan, the weaving of the Scythians, a name given to the stuff of which the plaids are made, and Tonach, a square wrapper worn by the women like a shawl; *fenntán*, the spool of a spinning wheel that receives the thread. Ch. אופן *ophan*, a wheel, rota; אטון *etun*, funis. Prov. vii. 16. Intexui *etun* lectulum meum—distincta *etun* Egypti; hoc est, parata funibus lineis factis in Egypto. (Schindler). Arab. *tahin*, a weaver. P. *tenè*, a square piece of cloth, a web; *tenwanidcn*,

tenwaniden, to twiſt, to weave. Arab. *tun*, panniculus quadratum ſupra quod luditur pilis laneis. (Caſtellus). Perſ. *Tatar*, a Scythian; *Tatary*, a kind of flaſhed doublet open at the ſides, uſually worn by the Tartars and Scythians —hence our *Tar-tan*, that is, the Scythian mode of weaving. In a former volume of this work, I have ſhewn that the Hiberno Scythians were famous for weaving of linen, from a very remote period of antiquity, and that all the implements uſed in that art by the modern Iriſh, ſtill bear their oriental names. But this art was practiſed by the Southern Scythians only, who introduced this manufacture wherever they went. See Introduction, p. 16. (*s*)

Teibi, a phyſician. Arab. *tabib*. Hindu. *tabieb*.

Tonn, a hide, ſkin, pelt. Ar. *tun*, corium. Perſ. *tun*, a leather cheſs board.

Toine, Toineamh, a monument of the dead. Ar. *tona*, fama bona, laus mortui.

Toin-eolas, the art of ſpeaking, proſody. Chald. תנה *tana*, meditatus eſt, docuit, locutus eſt.

Ttig, Dig, a ſword. Perſ. *tigh*, a ſword or dagger.

Teanam,

(*s*) At the battle of Cnocnandos, before the troops engaged, they demanded of Alaſter Mac Donald, *cait abſacſam na breacain?* where ſhall we leave our Plaids? to which he anſwers:

Fagaig na breacain ar na cnocain
'ſpe 'ge 'mbe na tallain bi aige na *Tartain*.

Leave the plaids on the hills; whoever obtains
The *heights*, let him e'en take the *Tartans*.

Teanam, Deanam, to dye cloth, to colour. Ar. *tenwyz*, dying cloth.

Ttiolwan, a hired ſoldier. Ar. *ateel lavan.*

Tugar, a merchant, i. e. *ceannaiche ſeachrân*, a ſtrolling canaanite or merchant, a pedlar. Pœnif. תוגרא *tugro*, commercium. Ar. *mithak*, fœdus, pactum.

Taſgaire, a hireling, a ſervant; *taiſag*, wages. Ar. *tawzyf*, a ſtipend, a daily pay.

Torcharith, inheritances, legacies, from *torchair*, he died. Ar. *terikat*, things left after death, inheritances; the Iriſh *Oighteireacht*, inheritance, is of this derivation.

Treachd, Dreachd, office, employment. Arab. *teryk.*

Tola, a church officer. Ar. *tawlyet*, the prefecture or ſuperintendancy of the affairs of moſques, or other religious foundations.

Tora, trade, buying and ſelling; *comhthorachd*, commerce. Ch. טרי *tari*, negotiari; *tarun*, mercator; *tarija*, commercium—inde *Terias*, Siciliæ *flumen ad quem Leontinorum eſt frumenti emporium.*

Tora, Tuirrea, weeping over the dead, a ſolemn dirge; *torramhuil*, an elegy. Ar. *tarah*, triſtis fuit, animi angor; *taraz*, mortuus; *terfil*, an elegy, a ſpecies of verſe. Hungaricè *tor*, exequiale convivium. Chald. תרא *tera*, agitare. "*Tor*, nimirum (quod alias etiam exequiale convivium denotat) vindictam, ſeu retaliationem debet ſignificare è noſtri idiomatis proprietate.

In

In hoc ſenſu, puto Tor, eodem modo, quo Latinum vindicere, præter malum triſte inferre, etiam bono afficere, v. gr. vindicare honorem, aliquando notat, in benigniorem partem acceptum fuiſſe a noſtris majoribus, ut ſignificaret, honoris ac memoriæ defuncti redintegrationem.

[Otrokocſus Orig. Hungar. p. 13.]

Radix eſt Chald. טרא *tera*, agitare, concutere—inde Tros, Toros, Toro, a quo Trojæ nomen, veſtigiæ avi ſui Dardani ſecutus, magnus terræ illius extitiſſe reſtaurator, & tanquam Aviticæ ac Proaviticæ poſſeſſionis vindex: quam ut eſt valdè probabile, ejus majores Scythæ longè ante Dardanum, adhuc in primo ſuo ex Armenia per Aſiam minorem in Europam tranſitur, pro ſe occupaverant." (Idem).

Tor, a thicket—hence *Tory*, a name given to the Iriſh by the Engliſh, from their flying to the woods and mountains. Ar. *tory*, ſilveſtris, montana, avis, *homo*, & utrumque *ullus* haud ibi eſt. (Gol. 1489).

Torc, a prince, a chief; *taruchan*, *tarchan*, dux, princeps, linguâ Choraſanica, (Gol.); *tark*, dux itineris; *tireki*, a gentleman; *torc*, a king.

Triucha, a cantired of tribes collected under particular chiefs. Arab. *Taraka*, agmina, cætus pec. nobiliores, meliores & præſtantiores, magnates, qui aliis quaſi pro exemplo ſunt; *tarakat*, familia, tribus viri.

Taith, ſome inſtrument to throw ſtones or darts with;

with; *taith-bheim*, a mortal blow from this inſtrument. Job xli. 20. Sicut ſtipula reputabitur תתה *totha*, bombarda (Schindl.), ſome inſtrument to deſtroy with. (Bates). תתה *tathah*, balliſta, lapides balliſtæ, vox nullo auxilio nobis declarata—res debet eſſe dura ac firma, ut patet quia eam reputare pro ſtipulâ, miraculum eſt roboris crocodilo divinitús dati. (Guſſetius).

Taval, a ſling, a machine to throw darts. Ar. *tavol*. Ch. טול *toval*, jactatus fuit.

Tus-modh, a ſervant bound by oath, a bond ſlave. Ar. *tawzit*, binding by oath.

Truidam, Druidam, to diſtill. Ar. *turawedun*. See Gudaire.

Trom-bhuidhann, a tribe, a clan of vaſſals, living ſeparated from their caſt or tribe, from *buidhan*, a tribe, company, troop; whence *aoſ-troman*, communities or people living in ſeparate tribes —hence the *Oeſtromnydes* of the Silures, and

Tromthura, a tribe of vaſſals ſcattered here and there. Ch. תרם *taram*, ſeperare. Ar. *butin*, a tribe.

Tobtha, the chieftan of a tribe; *fear tobhtha*, or *toba*, the elected man. Arab. *tobba*, chieftan of a tribe.

Tobar, puteus, a well. Ar. *ytabar*, fodit puteum.

Treid, a ſpear, a proboſcis, an elephant, from *treidim*, to puſh at, to pierce—whence *treidiol*, a ſoldier armed with a lance; *traideach*, a war horſe.

horſe. Ar. *tyrad*, to puſh, to drive, a lance, a ſpear, or javelin; perhaps the French *tirer* derives from this.

Troiach, a ſhield, a helmit, from the Ar. *taruka*, duplicavit, obduxitve rem corio; *tarak*, plica congeſtis coriis conſtans clypeus. (Gol.)

Tairc, a prophet. Ar. *tarik*, vates, ſortilegus, (Gol.) a divine who prognoſticates events by throwing pebbles into water (Rich.)

Troim-chill, a ſanctuary, from *trom*, devotion, and *cill*, a church. Ar. *tareem*, deo ſupplex, humiliter devotus.

Trom-mathar, a lady matron. P. *tirem*, a great lady, the wife of a *Tir*, prince, chief, head of a family.

Tamhra, another name of *Tarah*, where the triennial aſſembly of the ſtates were held, and the provincial laws compared and recorded. Arab. *tamara*, ſcripſit in volumine. The name *Tarah* derives from תורה *torah*, lex—whence

Tuiri-ghim, to judge; ſo *torah* from תור *tor*, ſcrutatus eſt, inveſtigavit, ordo.

Teallach, a divorced woman. Ar. *talak*, a divorce, repudiation, a follower of women—hence

Teallachog, a concubine.

Tractalladh, trade, negotiation. Ar. *terket*.

Tread, a flock. Ar. *tarada*, compulit et ex diverſis partibus in unum coegit camulos, equos, &c.

Tiagh, Tiaghan, pledge, ſecurity, covenant, law. Ch. תגא *taga*, corona, lex. Eſth. i. 3.

Tuaha,

Tuaha, Tuatha, the people, the laity, clanns. Ch. תיוהא *tiuha*, ſocietas, tribus, (D. De Pom. Ex.)

Toice, rich, riches, property. Prov. xxix. 13. The poor and the אש תככים *as taccim*, rich men meet together.

Toiched, an arreſt, confiſcation, ſpoiled, plundered. Ar. Per. *takht*, ſpoil, prey.

Taibret, a prieſt. *Taibret*, i. e. *Sacart*, *taibret* i. e. *ſacart acoibſina duit*, *cudiut is coleir*. The Taibret or prieſt ſhall confeſs to you (the Biſhop) without reſervation. Old MSS. in my poſſeſſion. Again, *Taibret ni gaba almſana in' abeat dit feir*, a Taibret or prieſt ſhall not take alms from a pauper; this is the ancient Scytho-Armenian name for a prieſt, viz. fear-Taibret or fear-Taibet; the *vir-tabiets*, or preaching prieſts of the Armenians, are doctors, ſo denominated, when they can underſtand the language of their ancient manuſcripts. (Un. Hiſt. 8vo. V. 9. p. 492). The root is the Arab. *taba*, ſcientia polluit—whence, *tab*, gnarus, ſolers, &c. The Iriſh word is a compound of *taib* and *reat*. See Reatan.

Tuath and Tuava, the people. Ar. *taifè*, a people, nation, tribe, family.

Taibhleoir, an ambaſſador, mediator, &c. from *taibh* and *labhar*, to ſpeak. Syr. *teba*, ſermo, res, negotium. Ar. *ataba*, reconciliavit; *mutaba*, mediator.

Tagar, to plead, to contend; *tagradoir*, an advocate.

cate. Ch. תגר *tagar*, contentio; תחר *tachar*, lis.

Teallamach, a paricide. Ar. *tella*, blood ſhed.

Tuis, a nobleman. Ar. *atuz*, nobili ſtirpe natus.

Tuis, origin, nature—hence Tuiſde, a parent. Ch. תוש *tus*, origo. Ar. *tus*, origo, natura, indoles.

Tomann, Somann, fertile land. Ar. *zemeen*—whence *zimender*, a farmer.

Time, dignity; Timtire, a king's miniſter, agent royal. Ar. *temou*, elevated; *tir*, a prince; *tumturak*, royal grandeur.

Teim, a ſervant. Ar. *teim.*

Taileaſc, literally the old tables, drafts, backgammon, cheſs. P. *tawlè*, a kind of trick-track, drafts. Ar. *tula*, a cheſs-board.

Tabhal, Taval, a fling, a caſt, or throw. Ch. טול *toval*, projectus fuit. Ar. *tavol.*

Tachmang, the confines of a country. Ch. תחם *tacham*, terminavit. Ar. *takhamon*, confines, limes, pagi aut provinciæ.

Taibh, attendants, followers—hence *Taibh-ſidh*, the genius that is ſuppoſed to follow Iriſh families wherever they go. Ar. *tuba*, attendance—hence the ſurname of the kings of Arabia-felix, as having many followers. Ar. *tuba*, familiar ſpirits ſuppoſed to accompany men wherever they go. Ch. שד *ſhed*, dæmon.

Teibe, nature; *teibidh*, phyſicians. Ar. *tyba*, nature; *tabib*, phyſicians.

Teorna,

Teoran, a mark, limit, boundary. Ar. *tahrin*, a mark, Mercury the god of boundaries.

Tel, fertile ground. Ar. *tyla*.

U.

Ugha, war. Ar. *wugha*.

Uachad, a will, teſtament, any written agreement. Ar. *aked*.

Uachdar, a government, preſidency; *uacdaran*, a governor. Ar. *ukdet*, a præfecture, government.

Ur, Uor, noble. Ch. חור *hour*, *horr*. Arab. *har*, nobilis, illuſtris.

Uaill, grandeur, greatneſs, power. Ar. *hawl*.

Uilcumach, omnipotent. אלה אלקומה *ela alcuma*, dea invicta; מלך אלקום *melic alcum*, rex invictus. Prov. xxx. 31. Ar. *alchum*, validum ſonat—hence the Iriſh *Dia ulcumhach*, God Almighty.

Ulla, a place of devotion where ſacrifices are offered. עלא *ola*, holocauſtum.

Ulamuts, Olamuts, Ulmuts, a ſacrifice for the dead. The peaſants of Ireland ſtill collect for this feſtival on the eve of *Saman*, or All Souls, by the name of *Ulmuts*. *Saman* was the angel that preſided over the ſouls of the departed, according to the Pagan Iriſh, and his feſtival is now that of *All Souls*. He is the *Aſuman*, of the Perſians.—*Aſuman*, ſelon les mages de Perſe, le meme que *Mordat*, l'ange de la mort, ou

ou celui qui *ſepare les ames d'avec les corps*. Les auteurs des paraphraſes Chaldaiques de l'Ecriture ſainte, le nomment *Malaka d'mouta*, ou l'ange de la mort. (Herbelot). See this Iriſh feſtival explained in No. XII. Vol. 3. of this work. *Ulamuts*, is a corruption of the Chaldæan עלא *ola*, a ſacrifice, and מות *mut*, death; עלא *ola*, emphat. עלתא *olta*, holocauſtum. See the inſcription, Pl. III.

Ullach, a burying place. Ar. *alak*, *alook*, death.

L'emigration des peuples eſt prouvé par l'identité de mots conventionels, mais non par celle des mots nèceſſaires & naturels. (Preſid. des Broſſes. Mechan. des langues, p. 272).

Une ſcience eſt iſſue du pais, où les mots techniques dont elle ſe ſert, ont pris naiſſance; c'eſt un principe inconteſtable.

(Bailly Lettres a M. Voltaire, p. 293.)

CHAP.

CHAP. VIII.

I. *Recapitulation.* II. *Origin of the Feudal Syſtem of Government.*

I. WE have ſhewn from good authorities, quoted in the preceding pages, that *Armenia* was the ſeat of the ſouthern Scythians, in the moſt early ages. "Their origin," according to Diodorus Siculus, "was near the *Araxes*, but *Palus* and *Napas*, two "brothers of *Scythes*, extended their dominions "to Caucaſus, and to the Tanais; their poſterity "became famous and eminent for valour and "martial affairs, and turning their arms the other "way, they led their forces as far as to the *river* "*Nile in Egypt*, and having ſubdued many nations "lying between, they enlarged the empire of the "Scythians as far as to the *eaſtern ocean* (that is, "the *Indian ſea*) one way, and to the Caſpian ſea "and the lake Mæotis another (*a*). This nation "proſpered ſtill more and more, and had kings "that were very famous, from whom the *Sacæ*, "the *Maſſagetæ*, the *Arimaſpi*, and many others, "*called by other names*, derive their original." (*b*) Of

(*a*) Diodor. Sicul. lib. 2. ch. 3.

(*b*) Parthæi gens olim Scythica. (Steph. Byz.) Parthos Seſoſtridis Egyptiornm regis tempore, & Janduſi Scytharum, ex Scythia in eum, quam nunc tenent locum, demigraſſe. (Arrianus ap. Photium).

Of theſe nations, called by other names, were the Parthians, Amazons and White Hunns (*c*). Thoſe ſavage Scythian Amazons who built ſo many famous cities, and amongſt others the city of Epheſus, and its famous temple, in which they left inſcriptions, written in the ſacred and myſterious characters, called Phrygian and Epheſian, which Clemens tells us, were thoſe uſed by the Idæi Dactyli, as deſcribed before, p. 179.

We have ſhewn from Iriſh Fragments the origin of the Scythians from *Lamia*, whom the Greek and Latin poets have fabled (from the name) to have been half a woman and half a ſerpent.

Neu pranſæ Lamiæ vivum puerum extrahat alvo.
(Hor. Art. Poet.)

Aſpaſius, in his remarks on Ariſtotle, gravely tells us, "that there certainly was a woman named "Lamia, who dwelt in the neighbourhood of "Pontus, and having deſtroyed her own children, "devoured the young ones of other women." And Philoſtratus, in his life of Apollonius, ſays, he was inclined to think this Lamia was rather a dæmon.—I would aſk the opponents of Iriſh hiſtory; did the Iriſh monks of the 9th and 10th centuries forge this ſtory of Lamia, or were they ſo learned as to read Ariſtotle and foiſt it into Iriſh hiſtory (*d*).

Theſe Parthians, Amazons and Hunns, cut off at length from their brethren of Pontus by the intervention

(*c*) Pliny Hiſt. Nat. lib. 36. ch. 19.
(*d*) See ch. 1.

intervention of other nations, formed the *ſouthern Scythians*, who ravaged Iran, Egypt, and India. By aſſociating with theſe eaſtern people, they became acquainted with all the ſciences of the eaſt; and after a long emigration from place to place, the colony that reached theſe iſlands brought with them the *debris*, the wreck only of the ſciences they had been formerly maſters. Hence we find all their original terms of grammar, of civil government, of arts and ſciences, and of mythology, are Oriental; terms not known to other Scythic or Celtic nations, or even to the Greeks and Romans. Theſe are ſtubborn facts, and ſuch as all the opponents of Iriſh hiſtory can never ſubvert.

Theſe Scythians brought with them not only the manufactures of the Eaſt, but the very names of the implements uſed therein, as we have fully explained.

They wrought in *gold*, in *ſilver*, in *copper* and *braſs*; the names they gave to theſe metals are all Oriental, unknown to the other weſtern nations, as *aphos*, gold; *aphos-ait* or *aphoſt*, the place (*ait*) of ſmelting the gold. Phœnicè אופז *ophaz*, gold (*e*).

Cim, *kir*, *kirin*, *ankir*, *kearb*, ſilver. Arab. *ſim*, *nukreh*, *kurinj*, *ghurb*, ſilver *(f)*.

Naſh, *crocumha*, *umha*, *unga*, *ir*, *iris*, *cruan*, *bán*, copper or braſs. Chald. נחש *nahſh*. Arab. *nuhus*, *rui*, *eyer*. Ch. כרכומא *carcuma*, braſs, copper.

Ceas, Ceaſluaidhe, lead. Hinduſtanicé *ciſſe*, lead.

When

(*e*) See Vindication of Iriſh hiſt. p. 148.

(f) Cim, i. e. *airgeat*, Cim, that is, ſilver. *Cim ainm cach Kioſa*. *Cim* is a name for all kind of money. (Cormac's Gloſſary). Arab. كيسة *keeſeh*, money.

When they mixed with the Celtic nations, in the weſt, *and not till then*, they adopted the Celtic names of theſe metals, as *or*, for gold, *airgead*, for ſilver, *pras*, for braſs, and *copar*, for copper; but let the reader turn to Lhuyd's Iriſh Lexicon, and he will find *aurum* explained by *aphoſt*; *cim*, by *airgead*, &c. &c. Yet has a modern dabler in Iriſh antiquities had the hardineſs to quote theſe Celtic words in a late publication, as an authority that the ancient Iriſh were unacquainted with theſe metals, but aſcribes the uſe of metals in this Iſle to the Belgæ; "and their terms," ſays he, "are living evidences at this day of this truth (*g*)." We refer this author to the old and preſent name of the copper mines now working in the County of Wicklow, not 30 miles from this metropolis; they are at this day named *Crón-bán* or *Cruan-baun*, that is, red copper. *Pana* and *Phana Ailana*, were towns in Idumæa, remarkable for copper mines, 4 miles from *Dedan*: *Phana* ville célébre par ſes mines de *cuivre*, *auxquelles elles dut ſon nom.* (*h*)

If the ancient Iriſh had not money, whence came theſe words into their language, viz. *cim*, *kearb*, *kearb-clodh*, (i. e. ſtamped ſilver) *kioſh*, *ain*, *mal*, all ſignifying money, and all to be found in the Arabic, viz. *ſim*, *mal*, *ghurb*, *ain*, *kiſh*: and what was the *fang* of the old Iriſh, which all the Lexiconiſts tranſlate, a coin of the Iriſh, of gold or

(*g*) Antiq. of Ireland, No. V.
(*h*) Gebelin, T. 8. p. 26.

or ſilver? with great ſubmiſſion to this very learned Iriſh antiquary, we will tell him it was the ſame as the Chineſe *fen*, a coin worth about eighteen pence of our money. (*i*)

All that this author has written on Iriſh antiquities is built on the ſame ſandy foundation; as well might he write the hiſtory of the Engliſh colony ſettled at New York, and call it a hiſtory of the North American Savages.

That a few Belgic and ſome Latin words have crept into the Iriſh language, by the invaſions of the Danes, and by the chriſtian miſſionaries, is not to be denied; but they are exotics, and foreign to the idiom of the Iriſh language, ſuch as *anm*, the ſoul; *corp*, the body; *holm*, an iſland,—whence *Holm Patrick* near Dublin. The Iriſh have *ruch*, the ſoul. Ar. and Ch. *ruh*. And for the body, *colb*, *colban*, *gabh*, *truail*, *cras*, *arc*, *cli*, *curach*, *acht*, *cun*, *crochar*, *cumh*, *ſith*, *ſitheal*, *lumha*, *ſheat*, *ſheatnach*, *tan*, in which catalogue will be found the Arabic *tun*, *kamut*, *zat*, *kalub*, and the Chaldæan *gava*, &c. &c.

Beroſus fixes the ſettlement of the Scythians in Baƈtrina, and in India, on the *Indus* and *Ganges* rivers, in the 40th year of *Belus*. The unfortunate and ingenious Eugene Aram ſays, they took poſſeſſion of *Armenia* 950 years after the flood, under their leader *Alcon*.

Belus

(*i*) All money paſſed by weight with the old Iriſh. In China the ounce of ſilver called *leang* or *tael* is divided into 10 *tſiim*; the *tſim* into 10 *fen*; the *fen* into 10 *li*; the *li* into 10 *hao*.

Belus was certainly the Nimrod of the ſcriptures, and the Titanus of the Armenians. In the Chaldæan annals, tranſlated into Greek by order of Alexander, we find the Scythians contending for power with *Belus*, under their leader *Haic*, the great great grandſon of Japhet. *Haic* is overcome, and accepts of his ſettlement upon certain conditions; this we look on as the firſt dawn of that *feudal ſyſtem* which was ſo general in the Eaſt, and which was brought to the weſt by our Southern Scythians (*k*).

Theſe Scythians ſettled in India, received the name of *Hoons*, or (*l*) *Huns*; they are mentioned in an inſcription written in the old *Sanſcrit* language, on a pillar near *Buddal* in India, lately diſcovered and tranſlated by the learned and ingenious Mr. Wilkins (*m*), viz. "Truſting to his "wiſdom, the king of Gowr for a long time en- "joyed the country of the eradicated race of "Ooktal, *of the Hoons, of humbled pride*, of the "Kings of Dravier and Goorjar, whoſe glory was "reduced, and the univerſal ſea-girt throne."

The Hoons of humbled pride. This paſſage plainly ſhews, our Scythians were once in great power in India, who poſſeſt the *ſea-girt throne*, that is, all the ſea coaſt of India, which was called *Scythia Limyrica*, or maritime Scythia, as we have already ſhewn in the Introduction, p. 16.

(*k*) Moſes Choron. Hiſt. Armeniæ.

(*l*) The Arabic *hyns*, obedience, may perhaps point out the origin of the name.

(*m*) Aſiatic reſearches, Vol. I. p. 136.

An Arabian author *Aboul-Haſſan-Aly*, commonly called *Maſoudy*, in his work entitled the *Golden Flowers*, mentions theſe *Hunns* under the name of *Zinge* (*n*), a name the Perſians give to the Egyptians, but it is probably a Scythian term, viz. *Sion-gao*, ſynonimous to *Laimric*, i. e. *round about the ſea coaſt*. *Maſoudy* ſays, their king bore the title of *Mehradge*, which appears to be a corruption of the Hiberno-Scythian *Muireadach*, a king, from the Chaldæan מראדך *merodoch*. *Mahredge*, according to Maſoudy, was alſo king of the Iſles; by which, (ſays Monſ. De Guignes his commentator), he means the peninſula of India, and adds, this Arabian author ſpeaks alſo of a *Scythian king*, who ſent to take poſſeſſion of all the countries that lie in the northern part of India; it is thoſe Scythians, ſays De Guignes, *who are called Indo-Scythians*, *Strabo ſpeaks of them*; *Coſmo-Indo-plaſtas mentions them alſo*, *and calls them* WHITE HUNNS (*o*). They are frequently ſtiled *Ugri*, by Procopius, and *Ugre*, in the Sclavonic language, ſignifies *living near the water* (Univ. Hiſt. V. 19. Ch. 28.); ſo that *Ugre* was ſynonimous to *Limyrica*, or the Peninſula of India.

Coſmas mentions them, and calls them *white Hunns*, and ſhews they were called *Zinge*, from their dwelling on the ſea coaſt. " Arabicus, Ery-

" thræus

(*n*) Hornius has miſtaken theſe *Zinge* for the Chineſe: olim quidem, Ptolemæi adhuc ævo, Sinenſes auſtraliores fuerunt, ubi hodie *Bengala*, quam Arabes etiamnum *Sin* appellant; progreſſi poſtea longius in ſeptentrionem.

(*o*) Extracts of MSS. in the French King's Lib. V. 1.

" thræus dictus & Perſicus (Sinus) qui ambo ex
" *Zingio* prodeunt ad auſtrales & orientales terræ
" partes, a terra quæ *barbaria* dicitur, quo deſi-
" nit Æthiopiæ regio. *Zingium* autem, ut no-
" runt quotquot in Indico mari navigant, ſitum
" eſt extra thuriferam terram, quæ barbaria dici-
" tur, quam circuit oceanus, in ambos inde ſinus
" influens.——Cum autem aliquando ad interio-
" rem Indiam navigaremus, penè uſque ad bar-
" bariam tranſgreſſi, ultra quam *Zingium* ſitum
" eſt; nam ita vocant *Oceani oſtium.* Cum ad
" dexteram declinaremus avium volantium con-
" ſpexi, quas vocant *Suſpha.*" (Nota, *Zingium* ex ævi ſui uſu vocat Coſmas, non modo fretrum Arabici ſinus, ſed etiam oram maritimam Africanam ultra fretum, itemque mare adjacens).——
" Inter hæc jam memorata emporia alia bene mul-
" ta ſunt, tam maritima quam mediterranea, ac per-
" ampla ſane regio—ſuperiorem ſeu ſeptentrioni
" viciniorem partem occupant *Hunni*, candido
" corpore, quorum rex Gollas dictus, bis mille
" elephantos equitatumque multum ad bellum
" educit: hic Indiæ imperat, & latè tributa exi-
" git." (*p*)

Hence I conjecture came the Indian name of an elephant into the Iriſh language, viz. *borr* or *boirr*, and many other Indian words. It is well

(*p*) Collectio nova patrum & ſcriptorum Græc. Euſebii, Athanaſii & Coſmæ Egyptii. Tom. 2. p. 132 & 338. Zanguebar, the modern name of that coaſt, is certainly derived from the Scythian *Singaobehra*, or the Arab. *behr*, the ſea.

known that the Hiberno-Scythians did apply the name of *Galluis*, or *Gallamh*, (ſignifying white hand), to ſome of their kings; and *Goles* was an ancient name given to Hercules. Mileſius, their leader of the colony from Egypt to Sicily and Spain, and from thence to Ireland, was named *Gollamh* (*q*). Mr. Bruce, in his travels in Egypt, met thirty Turks from *Caramania*, who told him, they eſteemed the *Engliſh* as their countrymen, becauſe they had a tradition in their country, that the *Engliſh* firſt drew their origin from a place between *Anatolia* and *Caramania* (*r*). And on his return, Mr. Bruce met ſome Arabs, who told him the ſame. "I ſaw, ſays the *Sheriffe* (chief) a number of his countrymen in large ſhips from the Indies, when I was at *Jidda*; they are called *Ingleſe*; they are brave men, and came firſt from Turkey; their country is called Caz Dangli to this day." (Vol. 4. p. 361). Sir William Jones, in a letter to me, dated *Chriſhna negar*, Sept. 11, 1789, does me the honour to ſay, "Your Vindication of "the Ancient Hiſtory of Ireland gave me great "pleaſure, and I read it twice through with freſh "delight; not without a difference of opinion on "*ſome points*, which you will not wonder at, if you "conſider what Juſtinian calls *naturalem homini-* "*bus diſſentiendi voluntatem.* If Dr. Vieyra is "convinced (and there cannot be a bettter judge "of

(*q*) See Vindication of Iriſh Hiſtory, p. 291.

(*r*) Bruce's Travels to diſcover the Source of the Nile, Vol. 1. p. 172.

" of the ſubject) of the affinity between Iriſh, " Perſian and Arabic, it is a demonſtrative proof, " that the Iriſh were, (as I believe my anceſtors the " Britons to have been) a mixed nation; and if you " find Turkiſh or Tartarian alſo, in Iriſh, it will " be a demonſtration that the ſons of *Shem*, *Ham* " and *Japhet*, ſettled in our Britiſh Iſlands." (*s*)

To return to the White Hunns. The Armenians had their king *Gelam*, and according to Coſmas's tranſlation of *Gollos*, the Armenians might call him *neph-telis*, that is, white body, and this might have been the origin of the name *Nephthalite*, which, according to Procopius and Agathias, was the name of the Hunns who inhabited a rich country to the north of Iran or ancient Perſia, (that is, Armenia and Anatolia); they obſerve, they were at a great diſtance from the *Sarmatian* Hunns or Scythians, with whom they had no intercourſe, nor the leaſt reſemblance either in perſons or manners: they did not wander like other Hunns, from place to place, but lived under a regular government, ſubject to one prince, governed by their own laws, and dealt uprightly with one another, as well as with the neighbouring people (*t*). Theſe Scythians once inhabited

(*s*) See Vieyra's Animadverſiones, wherein are many Iriſh words collated with the Arabic.

(*t*) See Orig. Hungariæ F. Otrokocſii—Extracts of MSS. in the French king's Library, Vol. I. p. 137—Journ. des Scavans, N. 23. p. 142.—Univ. Hiſt. 8vo. V. 19. Ch. 28.—See alſo the character of theſe Scythæ, by Dionyſius, Introd. p. 17.—Poſt hæc Perozes Perſarum rex, Iſdigerdum alterum, Vararanæ

inhabited *Arabia Felix*, according to the Chaldæan paraphraſe; for the people of Arabia ſtiled *Gadareni*, in the Syriac and Arabic verſions, in the Chaldæan are called *Hun-gari*, or the foreign Hunns; ſo that there ſeems to have been a fluctuation of this great body of people to and from India to Iran and Arabia, and probably ſome of them might have joined the other Hunns, and have got with them into Hungary, and may have brought with them many *Hindu* words, now common with the *Zingari*, Bohemians and Hungarians, whom we call *Gypſies*, and ſuppoſed to come to us from thoſe countries. The ingenious Mr. Marſden has proved the language of the Gypſies is moſtly Hindoſtanic and Bengaleſe (*t*).

Ammianus Marcellinus, who wrote ſome centuries after Herodotus, deſcribes theſe Southern Scythians dwelling in India; he thinks they extended from the *Don* over the vaſt deſarts of Scythia as far as the *Ganges*; he calls them *Alani*, "proceri autem Alani pæne omnes ſunt, et pul-"chri," which anſwers to the deſcription given of the White Hunns of India—"parte alia prope "Amazonum ſedes, *Alani* ſunt Orienti acclines, "diffuſi per populoſas gentes et amplas, Aſiaticos "vergentes in tractus, quos dilatari ad uſque "*Gangen*

Vararanæ filium excipiens, iis Hunnis bellum intulit, qui Epthalitæ & condidi nominantur; ſunt enim *alli coloris*: utque egregia ſpecie, ſic & *cæteris Hunnis diſſimiles*: neque Numidarum ritu vagantur, vel agreſtes ſunt; ſed civilem inter ipſos ſocietatem legibus tuentur, regibuſque ſuis ſubjiciuntur hi ad boream Perſis finitimi ſunt. (Procop. apud Phot. p. 66.

(*t*) Archæol. V. 7. p. 252.

" *Gangen* accepi fluvium." Theſe, therefore, were the ſame with the *Albani*. The only people, I believe (ſays the ingenious author of an account of the Caucaſian nations) who can anſwer this deſcription, are the *Aghvans* or *Affgans*, who pretend their founder removed from the mountains of *Armenia* to thoſe of *Candahar*. Colonel *Gaerber* takes it for granted that the *Affghans*, whom he found near *Derbent*, were deſcendants of the *Albani*; and Dr. *Reineggs* contends, that the names of the two people are in fact the ſame. The Armenians (ſays he) cannot pronounce the letter L in the middle of a word, but call the Albani *Aghvans*, as they call Kalaki *Kaghaki*.

The name of *Alani*, however, is ſeldom uſed in the extenſive ſenſe adopted by Marcellinus, but is generally applied to thoſe nations *only* who inhabited the northern ſlope of Caucaſus, from Mount *Beſh-Tau* to the *Caſpian*.

The Empreſs of Ruſſia has had a general vocabulary compiled of all the languages ſpoken between the Black Sea and the Caſpian Sea. The vocabulary conſiſts of 130 words; it has been publiſhed in 14 different languages or dialects, all of which were originally Scythian. There is no affinity between theſe languages and the Iriſh, or, between them and the Arabic and Perſian; yet nine words out of ten of the Iriſh, are pure Arabic, Chaldæan, or, Hindoſtanic; can there be a ſtronger proof of the Hiberno-Scythians being deſcended from theſe Southern-Scythians, who inhabited

habited Arabia, Iran and India? The affinity between the Hiberno-Scythian language and the Arabic is ſo ſtrong and ſtriking, that I am much inclined to the opinion of Father Georgius, viz. that the Armenian Scythians who penetrated into Iran and Arabia, were of Arabian deſcent, and in no manner connected with the Scythians of the Palus Mæotis, and thoſe weſtern parts.

Father Georgius, who reſided long with the Tibetans, and was maſter of their language, and of their hiſtory, finding them to be deſcended from theſe ſouthern Scythians, cannot be perſuaded, but they had one common origin with the Arabs: his argument is ſtrong, and tends to prove theſe Scythians penetrated at an early period from Armenia into Iran, Arabia and India. In his Alphabetum Tibetanum, p. 35, he ſays, "narrat Herodotus in "Melpomene, genuit *Hercules* tres filios, *Agathyr-* "*ſum*, *Gelonum* & *Scytham*,—a *Gelone*, ut eſt apud "Stephanum, nomen accepit *Geloni* urbs Scythiæ "in Budinis. At *Gelon*, inquit Suidas, nomen "proprium; *Gelon* autem *riſum* deſignat. Illud- "que *Sara* impoſuit filio ſuo *Iſaac*, quia *riſum*, "ait, fecit mihi Deus; & Joſephus l. 1. Antiq. "Abraham *Iſaacum* nominavit τῦτο γέλωτα σημαίνει "hoc *riſus* ſignificatur. Idem vero *Gelos* eſt, qui "et *Agathyrſus* & *Scytha* nominatur. Dii enim "fabulares, ii præſertim, qui unico partu editi "confinguntur, πολυώνυμοι plerumque ſunt, & voce "tenuis multi, quemadmodum Huetius inter ce- "teros copioſe demonſtrat."

"*Crediderim*

" *Crediderim ego tamen* Agathyrſum, & Scytham " *duos feciſſe Ethnicos ex uno* Iſmaele *fratre Gelotis* " *Iſaaci.* Poſt Iſmaelem natus eſt Iſaac *Gelos*; " Gentiles quoque *Gelonem* ſecundo genitum Her- " culis filium dixere. Rurſus Gen. xxi. fit quidem " mentio filii *Agaris*, ſed illius nomen reticetur. " Quum autem v. 20. de hoc ipſo *Agaris* filio le- " gatur; *crevit*, & *moratus eſt in ſolitudine*, *factuſ-* " *que eſt juvenis ſagittarius*; tertium Herculis " filium Fabulatores Ethnici effinxerunt, eumque " *Scytham* appellarunt ab Hebraica voce קשת " *Chaſath*, Sagittario. Ex קשת *Chaſath* per " metatheſin factum eſt שקת *Sceth* & *Scith* aut " *Scytha.*"

" Quod tamen noſtra cum primis intereſt illud " eſt inſigne Gentilium ſcriptorum commentum, " quo *Iſaacum* ab *Hercule* genitum tradiderunt, uti " jam a *Plutarcho* audivimus. *Iſaac* igitur Scy- " tharum antiquiſſimis cognitus erat in *Gelone* filio " *Herculis* adumbrantis *Abrahamum.*

" Eum ipſum *Jehid* appellari ab Egyptiis Duce " *Seſoſtri* in Scythiam uſque ductis reſcire facillime " potuerunt. *Saturni* filium *Jehid*, aliorumque " falſorum Numinum cultum, quo præſertim ævo " ab Egyptiis ſcire potuerint *Scythæ.* Scythicorum " Deorum nomina Egyptiaca ſunt—et ut refert " Euſtathius, *non ſolum Egyptiis*, *ſed etiam Scythis* " *impertiri dignatus eſt.*"

Georgius then quotes the ſtory of *Anobret*, from Sanchoniatho, and ſhews that the *Jeud* of Sanchoniatho is the *Jid* of the Tibetans. *Jid a Tibetanis*

betanis Butta tributum. יהיד *Jehid* Iſaaci epithetum eſt. Gen. xxii. 2. Et *Jid* Tibetanorum *idem*, *ac* Jehid *Phœnicium & Egygtium.*

In the vindication of the ancient Hiſt. of Ireland we have ſhewn, that the ſtory of *Anobret* was well known to the ancient Hiberno-Scythians. We have there given the original and tranſlation. There cannot be wanting ſtronger proofs than thoſe we have produced, of the *Hiberno-Scythians* being deſcended of theſe *Southern-Scythians*.

Sir William Jones, in his third diſcourſe to the Aſiatic Society, obſerves, that "the *Hindus* had "an *immemorial affinity* with the old Perſians and "Scythians, with the Egyptians, Phœnicians, "Greeks and Tuſcans, and with the Chineſe, "Japaneſe and Peruvians." Sir William cannot mean they had an affinity with all that great body of Scythians about the Palus Mæotis, &c.; the learned gentleman muſt point to ſome particular body of the Scythians, in the vicinity of Hindoſtan, and that can be no other than that colony of Scythians who are recorded by the Chaldæans by the name of *Hun-gari* or *foreign* Huns (גור *gour*, Arab. *ghurub*), and who, according to Apollonius Tyaneus, did covenant with the king of India to ſettle there. (See p. 179, note *l*). We find them mentioned by the Hindus under the name of *Hoons*, the *Hoons of humbled pride*. They are deſcribed by Pliny under their Chaldæan name, viz. *Megari*, or foreigners: "Accolunt Indum Amatæ, Bolongæ, *Megari*." Ch. מגיר *mager*, cohabitator, vicinus.

vicinus. Syr. מגירא *megira*, vicinus. Heb. מגור *magur*, peregrinatio, habitatio: but all theſe words are derived from גר peregrinari—hence the *Magari* vel *Magaridæ* Indiæ intra *Gangem* civitas, of Ptolemy. Otrokocſus, the Hungarian author, ſpeaking of theſe *Huns*, obſerves, "Non hoc volo "hinc elicere, quaſi *Hungarorum* primi progeni- "tores, in *India* nati, educati, & adulti fuiſſent— "ſed tum ex hoc tum ex aliis ſcriptorum locis, "jure hoc coligo, quod pars aliqua (ſaltem exigua) "*primorum Hungarorum*, ſive coarctata ab aliis, "ſive melioris cauſâ victus, poterat è *Scythia* eo "commigrare, & ex inito cum aliis vicinis *fœdere*, "illic habitare—quis enim neſcit, veteres *Scythas* "& *Indo* fuiſſe quam maximè finitimos?"

That theſe *Indo-Scythian-Huns* did migrate from India to Iran or Perſia; to Egypt, and the iſlands of the Mediterranean; to Spain, and at length to the Britannic Iſles, about ſix centuries before the birth of Chriſt, we have taken upon us to prove, from hiſtory, in our laſt volume.

We now offer to the public collateral proofs of the truth of that hiſtory, by various quotations and by *language*.

The antiquities of Ireland ſhould be divided into three periods, viz. I. Thoſe of the original Indo-Scythian Iriſh. II. Of the period of their mixing with the Norwegians and Danes, by their invaſions in this country. And III. of the conqueſt of this iſland by the Engliſh. Theſe diſtinctions can be made by thoſe, and thoſe only, who

who will take the pains of learning the Iriſh language, and of ſtudying the fragments of ancient hiſtory ſtill preſerved in Iriſh manuſcripts, and of collating them with the hiſtories of thoſe countries through which the original Iriſh colonies migrated. In what other manner ſhall we account for the names and attributes of the deities of the ancient Iriſh having been the ſame as thoſe of Hindoſtan, ſuch as

Sanſcrit.		Iriſh.
Buidh-dha, ſupreme being, God of mercy, &c.		*Buidh, Buaidh*, victory, virtue, divine attribute, ſupreme. *Budh*, the world and its Creator.
Criſhna,	Apollo,	*Criſhean*, the ſun.
Gopia,	the Muſes,	*Gube*.
Syon,	God of ſleep,	*Suan*.
Suria,	Phœbus,	*Soire*.
Baroon,	Neptune,	*Brain*.
Keſee,	the evil ſpirit,	*Kiſe-al*.
Birto,	a ſacrifice,	*Beart*.
&c.	&c.	&c.

The Scythian and Hyperborean doctrines and mythology (adds Sir William Jones in his third diſcourſe) *may be traced in every part of theſe eaſtern regions; for India comprehends the ſtupendous hills of Tibet, and all the domains of the old Indo-Scythians.*

II. Now

II. *Origin of the Feudal Syſtem of Government.*

Now all the countries wherein theſe Hiberno or Southern Scythians have reſided before their arrival in theſe iſlands, have, time immemorial, been held under *Feudal tenure*; and from the great number of Oriental terms of the feudal ſyſtem, ſtill exiſting in the *law books* of the ancient Iriſh, (a few of which have been given in the preceding pages) it is evident, we think to a demonſtration, that the Hiberno Scythians brought theſe terms with them from the Eaſt, and introduced the feudal government into Europe, which was adopted by the Celtic nations with whom they mixed in their migrations. It may be aſked, why did not the Celtes adopt the terms as well as the government? The only reaſon we can aſſign is, that the Celtes having a priori, a government of their own, they rejected the foreign terms, and applied thoſe beſt ſuited to the idiom of their own language.

Mr. Richardſon has ſo learnedly and ſo clearly proved the *feudal ſyſtem* to have originated in the *Eaſt*, we ſhall give his own words on the ſubject.

" The *Feudal Syſtem*, which was introduced and diffuſed over Europe by the conquerors of the Roman power, produced in a civil light an alteration in laws, government and habits, no leſs important than the diſmemberment of the empire by their arms. Our greateſt lawyers, hiſtorians and antiquaries, whoſe object has been leſs to trace its origin than to mark its influence, have uniformly attributed this great foundation of the juriſprudence

of

of modern Europe to the military policy of the *northern* nations; and ſeem in general rather to have conſidered it as a conſequence of their ſituation, after their conqueſts, than as exiſting previous to their irruptions. It appears not only to have formed, however, their great ſyſtem of polity before the grand invaſion, but to have flouriſhed in the Eaſt with much vigour *in very early times*.

" In Perſia, Tartary, India, and other eaſtern countries, the whole detail of government, from the *moſt ancient accounts* down to the preſent hour, can hardly be defined by another deſcription. We obſerve in general one great king, to whom a number of ſubordinate princes pay *homage and tribute*; all deviation from this ſyſtem ſeeming merely temporary and accidental. Poſſeſſed of every eſſential power of royalty, the degree of dependence of thoſe ſecondary kings, we find, has ever been proportioned to the vigour or imbecility of the paramount ſovereign; for where no ſolid code of conſtitutional laws prevails, the brilliant or diſgraceful periods in the hiſtory of a people will generally depend upon the genius of one man. A great monarch will give to the component parts the appearance of one deſpotic whole, whilſt the approaches to diſobedience will ever be proportioned to the weakneſs of adminiſtration. Conſtantly recurring, however, to firſt principles, every variation of Oriental rule preſents only to our alternate view, an overgrown empire, feebly governed, crumbling into independent kingdoms; and

and independent kingdoms again uniting to form the empire of ſome more fortunate and enterprizing ſovereign."

" A general view of the hiſtories of eaſtern nations would, perhaps, ſufficiently ſupport the above poſitions, but I ſhall venture to offer a few particular authorities. *The more ancient facts, it may be obſerved, like every remote event, will not admit of poſitive proof*, but in tracing manners or modes of government, abſolute hiſtorical or chronological preciſion is by no means requiſite. The actions of one prince may be imputed to another; anachroniſms and miſnomers may abound; and the atchievements of twenty warriors may ſwell the renown of one hero; but no writer will attribute to his nation, cuſtoms and ideas of government to which they or their anceſtors were ſtrangers, and againſt which the opinions of his fellow ſubjects muſt inſtantly and loudly revolt. When uncommon and great innovations happen in the cuſtoms of a country, writers are careful to trace their origin, to fix their introduction, and to obſerve their influence. But when circumſtances, however intereſting, are ſimply mentioned, without particular obſervation or commentary, we may rationally conclude, that ſuch cuſtoms are of high antiquity, and no more deſerving of ſpecial animadverſion than the general complexion, configuration, or temperament of their countrymen.

" The riſe and progreſs of the Feudal Syſtem in Europe is marked; it was an exotic plant; and it

it has, of conſequence, engaged the attention of our ableſt antiquaries. But, in the Eaſt it is *indigenous*, *univerſal* and *immemorial*; and the eaſtern hiſtorians have never dreamt of inveſtigating its ſource, any more than the origin of regal government. Both have long been to them equally familiar; and *the firſt extenſive monarchy gave probably a beginning to the firſt dependence of feudal chiefs.*

" The *Tobba*, or king of Arabia Felix, was the acknowledged paramount ſovereign in very old times of a number of tribes (*u*); moſt of the provinces of Arabia on the Perſian gulph, with thoſe ſtretching towards Babylonia, held of the Perſian kings of the Saſſanian dynaſty, who often appointed feudatory princes on the death or miſconduct of their predeceſſors.

" This ſyſtem prevails to the preſent hour in *Hindoſtan*, through a regular gradation of Subahs, Nabobs, Faujdars, Killandars, and other ſubordinate chiefs, who all conſider the great Mogul as Lord paramount of the empire.

" In *Tartary* we ſee the Feudal Syſtem ſtrong. Jengiz Khan was the ſon of a chief, who had ſeveral feudatories, yet he himſelf held of *Thogrul*, the Khan of *Cara-cum*.

" In

(*u*) The *Tobhtha* or *Tobha* of the ancient Iriſh. *Fear tobhtha*, i. e. *fear toghtha*, i. e. vir electus, the choſen ſovereign. Tobba and Tobbai, a title born by the ancient kings of Yemen. This title was peculiar to them, as Khoſroes was to the Perſians of the Saſſanian dynaſty, or that of Khan to the Scythians. (Herbelot).

" In the above outlines we can obſerve ſeveral ſtrong traces of Gothic government. We can perceive the ruder draughts of *States General*, of *Parliaments*, of *Juries*; and in the circumſtances of the electors and elected, ſome ſtriking features of that ſyſtem which ſtill unites the great Germanic body." Thus the learned Mr. Richardſon.

In the government of the ancient Iriſh we find this Feudal Syſtem invariably carried on from the moſt remote hiſtory; and we find the terms of this government exactly the ſame, in letter and ſenſe, as thoſe uſed by the Arabs, Indians and Babylonians, terms the northern and weſtern nations of Europe were unacquainted with. We muſt therefore concur with Sir William Jones, " that theſe weſtern " iſlands were peopled by colonies from *Iran*, and " that their languages, their cuſtoms, and their " religion, was the ſame both in theſe iſlands, in " Iran, and in Hindoſtan." For a more particular account of the laws of the ancient Iriſh, wherein the whole Feudal Syſtem is explained, I beg leave to refer my readers to my Diſſertation on the Laws of the ancient Iriſh, Collectanea de Rebus Hibernicis, Vol. 1. No. III.

Great objections have been made to the antiquity of the Brehon Laws, becauſe of a reference to a trial by a jury of twelve men. Mr. Richardſon ſhews us the origin of it in the Eaſt. It was common to the Chineſe, and to the Mexicans, which made Grotius ſay, the Mexicans muſt have been from Scandia. Quod vero Grotius infert,

ex Scandia ortos Mexicanos, quia Gotti & Saxones olim duodecemvirale tribunal habuerunt, id leviculum eſt; nam apud *Mexicanos* & *Sinenſes* ſolum regium conſilium eo numero conſtabat (*x*).

But there are two ſtriking features in the Feudal Syſtem of the ancient Iriſh we have not been able to trace to ſatisfaction in the Eaſtern government, viz. *Tuaraſdal* and *Eneclann*. 1. The *Tuaraſdal*, wages or ſubſidies paid annually by the ſovereign to his feudatory chiefs, for which he received from them a certain ſupply of military forces, or ſome other ſtate contributions tending to the common intereſt.

The Leabhar na *Keartai (y)*, or book of impoſts, expreſſes the right of the ſovereign, and that of the federal princes, in theſe words:

Ata ſan Seanchas ſuairc Sreath
Ni hainbhfhios da gac eolach,
Tuaraſdal Righ Caiſil coir
Da Riogaibh caomha an cheadoir.

That is,

The *Seanchas Sreath* is a kind and civil law, by which the kings of Caſhell ſtipulated to pay the *Tuaraſdal* to the federal kings or princes (*z*).

Here

(*x*) Hornius de Orig. gent. p. 270.

(*y*) Arab. *Kharaj*, an impoſt.

(*z*) *Tuaraſdal*, or *tavaruaſdal*, and ſometimes written *tabharuaſdal*, is a compound word of *tabhar*, a gift, payment or ſatisfaction; *uais* or *duais*, perquiſite, fee, reward, and *dal*, a chief. Arabicè *tufer*, ſatisfaction, payment; *iwaz*, fee, reward, perquiſite, hire; *dalil*, a chief. Sanſcrit *tohfahul*, a preſent, a gift.

Here we have two powerful Oriental terms, viz. *Kaomha* and *Sreath*. We have already explained the firſt by the Chaldæan קום *kom*, ſignifying the ſame as *berit*, a covenant (*a*). *Sreath* is here joined with *Seanchas*, which ſignifies a code of laws. *Sreath* is of the ſame conſtruction and ſenſe as the *Sheraaet* of the Arabs and Perſians, ſignifying the civil and criminal law. "Leur grand "livre de droit, eſt *l'Alkoran*; les juges y recou- "rent d'abord; mais s'ils n'y trouvent pas de dé- "ciſion eclaire & nette ſur le cas conteſtè, ils re- "courent au livre des dits & faits de Mahomet, "puis au livre des dits & faits des *Imans*; & en "dernier lieu à ce *livre de droit*, le SHERAAET, "qui contient les loix de leur droit civil & cri- "minal." (*b*)

2. The Tribute for Protection. It is called in the Iriſh laws *mal*, *mile*, *eid*, *eid na-clann*, and *ene-clann*, (i. e. protection of the clann) *fal*, *diodan*, &c. (Arab. *milh*, *ed*, &c. protection). It does not appear that theſe vaſſals were originally obliged to furniſh troops for their chiefs, but to pay a certain impoſt or tax for their protection (*c*).

In Germany and in Italy we find this kind of voluntary impoſt did exiſt; princes gave great part of their conqueſts to their captains, on condition of military ſervices; this was the military fief.

(*a*) See the Law Lexicon in the preceding pages.
(*b*) Chardin, p. 668. Legiſlation Orientale, p. 65.
(*c*) See *Eid*, *Ed*, and *Eneclann*, in the Law Vocabulary. The Arabian *Ed* was a tax paid in lieu of military ſervice, but we know not the nature of the tenure.

But in time of troubles the weakeſt voluntary put themſelves and effects under the protection of the moſt powerful, and did them homage for their preſervation. Theſe fiefs are very different; one came freely from the lord, and ſuch muſt have implicitly ſubmitted to his will; the other is the property of the vaſſal, which he only puts under the protection of the lord; and theſe fiefs were not ſubject to the rigour of the Feudal Laws, as thoſe which aroſe from real conceſſions of land on certain conditions.

The principal difference was—1. That in the *mile* fief there was originally neither reunion or reverſion in favour of the lord, becauſe he had never been maſter of the ſoil. 2. Theſe ſort of fiefs paſſed equally to male and female, becauſe the object of their ſervice was not originally military, which is the ſole motive of preference in favour of males.

It is certain, that in length of time moſt of theſe civil or *mile* fiefs became *military* fiefs, and were at length ſubject to the ſame laws; and it is very probable, that the Scythian word *mile*, which originally ſignified this kind of protection (in Arabic *milh*), might at length come to ſignify a ſoldier or military vaſſal. This law will account for the reverſion of land to females, which frequently occurs in the Brehon Laws.

The reader may find theſe fiefs clearly ſtated in *Annotationes ad examen feudale Strykionum, ex interpretibus accuratiſſimis congeſtæ a J. Vinzogero*, I. U. D.

Much

Much hiſtorical matter is here compreſſed into a ſmall volume, in which every page and almoſt every line, contains a confutation of all that has been written againſt the validity of Iriſh hiſtory, by its opponents.

We have proved that the ancient Iriſh originally uſed the old Chaldæan or Phœnician letters, and the Ogham or myſterious character; and although we have not yet found any compleat MSS. in Phœnician characters, the inſcription given in Pl. III. is a convincing proof they were in uſe in this Iſland (*d*).

We muſt here repeat, that the ancient Iriſh made uſe of Oriental terms in *grammar*, in *legiſlation*, in the *claſſes* and *ranks* of men, in *manufactures*, *arts* and *ſciences*; and we have ſelected a few words out of hundreds, as we think, which were not known to the *Northern Scythians*, or to any weſtern nation, civilized by communication with the Greeks and Romans: we have proved ſuch words did exiſt in the *Egyptian*, *Chaldæan*, *Phœnician*, old *Perſian*, and *Hindoſtanic* dialects.

If we refer to Topographical terms we ſhall find them alſo Oriental, ſuch as

Sliabh, a mountain with projecting ſides. Arab. *Selif*. Heb. שלב *ſalab*, prominentia.

Carn, a ſmall hill or mountain. Ar. *karn*.

Cad, the prominent part of a mountain. Arab. *kaid*.

Eaſcar,

(*d*) The Phœnicians and Carthaginians were in poſſeſſion of Majorca and Minorca; yet no inſcriptions, no monuments of thoſe great people exiſt in thoſe iſlands—*ipſæ periere ruinæ*.

Eaſcar, ſmall hills. עזק *azak*, *arazak*.

Mullach, mountainous. Ch. מולאי *mulai*.

Cruſhin, a great mountain, coarſe hard ground. Ar. *khuriſhun*, mons magna, terra craſſa ac dura.

Seaph, a mountain, the name of a great mountain in the County of Wicklow.

Fiond or Find, a great mountain, as *Sliabh Find*, *Sefind*, or *Seffind*, &c. Ar. *find*, a mountain. Ch. שפי *ſephi*, locus eminens.

Nedeen, the declivity of the mountains, near Kenmare River, through which paſſes the road. Ar. *nedh*, declivitas montis; *nadaen*, via per montem continuis, & invicem propinquis ſcrobibus conſtans. *Naidon* is the name of the higheſt part of Arabia towards Babylon.

Cuſhery, a mountain. Arab. *keſery*, magnus mons.

Sleite, an even mountain. Ar. *ſulutah*.

Niph-find or Niphin, a very high mountain. Armeniacè *niph*, ſnow. The *Niphates* mountains in Armenia were ſo called from their ſnowy tops. Pliny. See Find.

Maol, a hill, a mountain, a head land. Ch. מלא *milla*, acervus, cumulus. See Mullach.

Adab, rocky mountainy ground. Ar. *hadab*.

Arran, high land, rocky ground. Ch. ארן *arin*—hence a diſtrict in Armenia is ſo named; it was alſo the name of a town in Parthia, and of another in Meſopotamia. Ar. *arron*, ſtony ground.

Aran-iſle, joined by an iſthmus to the main land at low water. Syriacè *araain*, an iſthmus.

Art,

Art, a ſtone. Artin, ſtoney ground. Ar. *harton*, ſtoney ground.

Bear, uncultivated barren ground, ſuch is the country of *O'Sullivan Bear*. Ar. *berah*, a wide extended deſart.

Bog, ſoft ground. Ar. *bagha*.

Feris, a plain without mountain. Ar. *ferz*.

Fad, level ground. Ar. *fed*.

Galmhaith, (Galway), a rocky barren country. Syriacè *galmitha*. Ch. גלמוד *galmodh*, durus ſilex, figuratè pro ſterilitate, ſolitudine.

Macharies, fertile, ploughed land. Ph. & Ch. *macharas*.

Fatih iſland, which is often overflowed. Ar. *fetih*, a tract overflowed by water.

Fahan, a valley, a ſcite between mountains. Ar. *fajan*.

Curragh, a plain. Ar. *khaur* and *ghaur*, hence the Iriſh *Gorey*, a fine plain in the County of Wexford. Ar. *kura*, a farm.

Mallo. Ar. *melya*, an extent of level ground.

Manooth caſtle, Ar. *menaah*, a fortreſs.

Kima, the channel of a river; *kimóg*, a ſmall channel. Ar. *kima*.

Eaman, a plain, a meadow. Ar. *amenah*, *hamin*, *humin*.

Beinn, a mountain; *beendhyo*, name of the mountains on the continent near Ceylon.

Cordubh, the name of many places in Ireland, corruptly called *Corduff*, but always written *Cordubh* in ancient MSS. *Corduba*, on the Bætis

Bœtis in Spain, was a ſettlement of the Phœnicians, and afterwards of the Arabians.

Nec decus auriferæ ceſſavit *Corduba* terræ.
(Silius).

Sed inclaruit maximè ſub imperio regum Arabum quorum regia erat Corduba. (Bochart). There was another Corduba in Portugal. *Corduba* urbs Hiſpaniæ Bœt. clariſſima ad Bœtim fluv.—item M. Luſitaniæ, qui *Cordouan* vulgo dicitur. (Ferrarii Lex. Georg.) The *Turduli* inhabited the territory of *Corduba*, part of the dioceſe of Granada and of Caſtilian Eſtramadura, their chief city was Corduba. (Du Freſnoy).

Turin, a wild mountainous tract. Ar. *turani*.

Burrin, in county of Clare, formerly a deſert. Ar. *berron*—hence *barrein*, the provinces adjacent to the white and black ſeas.

Skib-barn or Skibbareen, ſo called from a gap in the rocky hill adjacent, through which the road paſſes to the ſea ſhore. Arab. *ſhkyb*, a fiſſure in a rock or mountain, a paſs between two hills.

Teid, a hill, a mountain. Ar. *taud*.

Feart, a hill, a tumulus. Ar. *furut*.

Tora, many high hills ſo called. Ar. *toor*, a mountain.

Cnoc or Cahnoc, a hill. Ar. *kehan*.

Tulla, a hill. Ar. *tull*.

Coi, a hill; Coike, a mountain. Ar. *kooh*, a hill; *kook*,

kook, a mountain; *keik*, a mountain ſuppoſed to ſurround the world. Perſ. *coucou*, altiſſimus mons.

Cloike, a ſtoney country. Ch. כלקק *clakk*.

Clais, cold ſterile ground; *claiſmor* in Co. Waterford. Ch. חלס *chilas*.

Mount Nebo, or the mountain of the moon, in Co. Wexford. Solem Chaldæi *Baal* dixerunt, cultum eo nomine etiam Edeſſæ fuiſſe, *al Nebo* et *al Bel*, ut *Belus* Sol eſt, ita *Nebo* eſt Luna. (Bayer Hiſt. Oſrhoenæ). Hibernicè *beal*, fire, whence *Beal*, the Sun, the God of fire.

Gibara river, Co. Donegall. About two miles from Laodicea there is a river called *Gibere* or *nahr Gibere*, that is, the great river, a deep ſtream but not wide. (Pocock).

Drumlis. דרמליס *drumlis*, ſylva, nemus.

Melic. Ar. *melyk*, a level country.

Aghel-lis. *Aghel*, urbs Armeniæ.

Main, a haven; as Caſtle main harbour. Ar. *maina*, navium ſtatio.

Dingle, town and mountains. The Nile has its ſource at the foot of mount *Dingla* in Goiama. (Ludolphus).

Bulloc, a tract of land near Dublin, remarkable for its quarries of coarſe granite, but very hard. Ar. *buluk*, marble, granite.

Rabhac Caſtle. Arab. *rawak*, a palace, a tribunal.

Gort. About this town are great caverns into which

which a river falls, and runs under ground for a conſiderable ſpace. Ar. *gart*, ſpelunca.

Glac, a narrow valley. Ar. *ghalak*.

Cong, an ancient city. Chal. חנגא *changa*, nundinæ.

Crom, a fortreſs, *Crom* caſtle, *Crumlin* caſtle, &c. In the Tartar language *Crimm* ſignifies a fortreſs. *Cremmelin* is the name of the Czar's palace in Moſcow. Precopenſian Tartary is called *Crimm* by the Tartars, becauſe of a rampart and ditch which was there in ancient times, and is called in Sclavonian *Procop.* The Tartars call the Chineſe wall *Zagan Crimm*, or the white fortreſs.

Dorali and Doralin, an expanſion into the ſea, an iſthmus. Ar. *dara*, expandit; *lij*, mare.

Car-mala or Carmoyle, a part of Belfaſt Lough remarkable for its abounding with fiſh. Ph. כורי *cauri*, fiſh; מלא *mala*, abundance.

Murroch (of Wicklow), a bare, ſandy, level ground Ar. *muhrak*.

Deſies, paſture ground in Co. Waterford. Ch. דשא *deeſa*, herbaſcere. Spaniſh *daça*, herbage.

Kiſh, a ſand bank (off Arklogh) in the bay of Dublin. Ar. *keſh*, a ſand bank in the ſea.

Ark-logh, the place of the dangerous ſands. Ar. *arkuwet*, dangerous hills of ſands.

Ruiſke, many places ſo called, I think from the Scythian name of Mars, from *ruiſg*, battle;—whence *ruiſgam*, to fight, and *ruiſgineach*, a valiant ſoldier. The Thracians named Mars *Ares*

and

and *Areſkoui*. The *Hurons*, in N. America, name the God of War *Areſkoui*, the *Iroquois* call him *Agriſkoue*. (Lafitau Moeurs des Savages, V. 1. p. 206).

Macroom or Maghar-crom, name of a diſtrict in the South of Ireland, ſo called, from its abounding in *Crom*, or poppies, or, as ſome Iriſh Etymologiſts will have it, from *Crom*, a worm. The Iriſh *Magh*, a field or plain, a mead, is a corruption of the Arabic *murgh*; and in Arabic *kirm* is a worm, and *kurunj* a poppy. *Macrume*, a name of a pariſh in Portugal between the Rivers *Douro* and *Minho*. *De Souſa* derives the name from the Arabic *Makrume*, a participle of the verb *karama*, ſignifying to honour or eſteem.

Sleat, devotion—hence *Slatari*, a church in Co. Waterford. Ar. *ſelat*, prayer, a church, a moſque, the firſt chapter in the Alcoran.

Adair, where there are many abbeys and churches. Ch. הדר *hedar*, conclave.

Affadun, an old palace in Co. Waterford. Ch. אפדן *aphidun*, palatium; *aphadana*, urbs Meſopotamiæ.

Bán, copper, many places ſo called as *Crón-bán*, the copper mines of Wicklow. פנה *Pana*, a town in Idumæa, famous for its copper mines, to which it owes its name, it is four miles from *Dedan*.

Cumar na tri uiſce, the much water of the three rivers, a place ſo called at the meeting of the rivers

rivers Suir, Noir, and Barrow. Ar. *kumir*, much water.

Garagan, Gragan, a manſion, manor, village. Ar. *kurargeh*.

Corke, Cuirke, a city ſo called; *Al-Corchæ*, urbs quæ trans Tigrum eſt. (Itin. Ben. Jud. Tudulenſis).

Corcumromh, a tract ſo called. *Corchuramia* in Armenia.

Nobber, an ancient city in the Co. Meath. Antiquiſſimis temporibus metropolitanæ eccleſiæ erant *Naubahar* & Azur-Guſhtaſp. (Hyde Relig. Vet. Perſ.)

Fearns, the ancient ſeat of the Kings of Leinſter. Ch. פרן *pharan*, Ædificii regii genus. (Talmud. Taharoth).

Keannas, now Kells; *Cadas Keannas*, ſacred Kells, in Co. of E. Meath, where a national council of the clergy of Ireland was held towards the year 1152, in which Cardinal Papyron gave the firſt pallia to the four Archbiſhops of Armagh, Caſhell, Dublin and Tuam. Æthiopice *Kanas*, ſynodus, congregatio; *cadas kanas*, ſanctum ſynhedrum. (Ludolphus).

Raſs, Roſſes, Rus, many harbours ſo named round Ireland, from the goodneſs of the anchorage. Arab. *raſa*, ad anchoram ſtetit navis, anchora, &c. &c. &c.

From the names of places, let us deſcend to the names of men and families. In a former volume of this work, I have ſhewn from *Le Brun*, that the

the *Guebres* or fire worſhippers of Perſia were well acquainted with *Oſhin*, or *Oſſian*, as Mr. Macpherſon writes the name.

In Arabia we find the family names of *Guary*, *Anaſi*, *Madaini*, *Chalacan*, *Kaſſei*, *Caabi*, *Lahyan*, *Shahanſhah*. (Pocock Hiſt. Arab.) In Ireland we find the families of *Guary*, *Heneſy*, *Madan*, *Callaghan*, *Caſey*, *Cabe*, *Leyhan*, *Shanaſhah*, *&c.*

Here we conclude this Volume in the words of *Beroſus Chaldæa Chaldaica*, or Beroſus the *Culdee*, or Prieſt of Babylon.

Neceſſe eſt igitur nos ex præmiſſis confiteri, quod et Chaldæi et Scythæ ſcribunt.

Non ſolum Egyptiis, ſed etiam Scythis imperiri dignatus eſt. (Euſtathius).

APPENDIX.

APPENDIX.

IT has been the opinion of many learned men, that the Britiſh Iſles were firſt colonized by an Oriental people, led by the Tyrian Hercules. It has alſo been the tradition of the inhabitants, that the firſt ſettlers therein were of Eaſtern extraction, and the Saxon Chronicle confirms this tradition.

I have endeavoured to prove by documents ſtill exiſting in Ireland, by language, by cuſtoms and ancient monuments, that theſe firſt Eaſtern ſettlers in the Britannic Iſles were the *Erſe* and *Iriſh*, the deſcendants of the *Indo-Scythæ*, who were driven from England to Ireland, to the North of Scotland, and to the Iſle of Man, by the ancient Britons, or other Celtic nations.

This has been oppoſed by two reverend authors, who have aſſumed the comfortable claim of ſelf-ſufficiency, and who, without the knowledge of a ſingle word of the language in which theſe documents are preſerved, or of any oriental language, to make the compariſon, have preſumed to criticiſe on my tranſlations and obſervations in language unbecoming the decency of ſcholars, or the candour of writers.

Ridicule,

Ridicule, the aſſiſtant of all who labour under poverty of argument, has been plentifully dealt about; for,

All fools have ſtill an itching to deride,
And fain would be upon the laughing ſide.

But although ridicule may impreſs the mind with the idea of *apparent falſehood*, it can never be a detector of falſehood, or a teſt of truth, whilſt reaſon remains the ſuperior and corrective power.

To the writings of ſuch men no ſerious reply can be given.

Theſe learned reverends, too lazy to learn the language of the people whoſe hiſtory they were about to write, and in which all their documents are written; and knowing that Danes and Norwegians did once ſettle on the coaſts of this Iſland, which they never conquered, reſolved to make ſhort work of the matter, and at all hazard to adopt the maxim of *Jornandes*, viz. that *Scandia* was the *officina gentium* of all the weſtern world.

The authors of the Univerſal Hiſtory found Jornandes to be an erroneous writer, on whom there was no dependance; and the learned *Goropus Becanus* his countryman, declares, *quod Jornandes dixit, Scanziam, quam falſo inſulam putat, gentium eſſe officinam.*

In the year 1778, when one of theſe reverend authors publiſhed his *Philoſophical Survey of the South of Ireland*, (in a ſeries of letters to John Watkins, M. D.) under the character of a travelling

velling Engliſhman, he was of a contrary opinion; all the learned Divine then ſaw in Ireland was Phœnician or Carthaginian: but he tells us, *more plentiful reading had made him retract his errors* (*a*). Now as more plentiful reading has confirmed me in the opinion of the Oriental origin of the ancient Iriſh, I am afraid our reverend author is like the ſtudent of Trinity College, who was *thrice* a candidate for obtaining a fellowſhip, and was *thrice* rejected; at the laſt examination a ſenior fellow, one of the moſt learned men of this age, exclaimed, "I always knew that this candidate's anſwering would be in *an inverſe duplicate ratio of his time and application*—it is eaſier for a *Camel* to paſs through the eye of a needle, than for him to obtain a *fellówſhip*."

When the learned Divine had prepared his Southern Tour for the preſs, he paraded with it amongſt the literati of London. Some wag or other, who had peruſed it, ſhocked at the daring impudence of a man, who, ignorant of the firſt principles of mathematics, ſhould preſume to correct Sir Iſaac Newton, and call his *Principia* a *mathematical romance*, publiſhed the following prophecy in one of the London prints, from whence it was copied into the Hibernian Journal of 13th May, 1778 (*b*).

(*a*) Strictures on the Eccleſiaſtical and Literary Hiſtory of Ireland, p. 258.

(*b*) The Southern Tour is in the library of Trinity College, with ſome curious MSS. notes in the margin, we believe not by the Author.

To the CONDUCTORS f the *Hibernian Journal.*

GENTLEMEN,

IN rummaging ſome old papers, which were the property of a whimſical Iriſh gentleman, lately deceaſed, I found the following prophecy. As this ſecond-ſighted Iriſhman's reveries ſeem to have been realized by a late publication, called *A Philoſophical Survey of the South of Ireland*, and as the reading of them may prove entertaining to thoſe who have peruſed that work, I requeſt your inſertion of them.

Noſtradamus Hibernicus.

" AND in thoſe days of public calamity, among other fopperies, a faſhion ſhall mightily prevail of writing books of travels into Ireland, and many learned men ſhall viſit the Iſle of Saints, and ſhall compoſe inſtructive deſcriptions of its Noddies and Wheel-cars; and prove, *non ſine ſtupore totius Europæ*, the exiſtence of a wonderful *Vegetable*, which the wild Iriſh at this day call *a Bog*. And ſundry Engliſhmen ſhall publiſh their tours through Ireland, and the infection ſhall catch the Iriſh themſelves, and *an Iriſh parſon* ſhall metamorphoſe himſelf into *an Engliſh philoſopher*, and he ſhall be a ſtranger in his native country; and what the Iriſh call *Turf* he ſhall denominate *Peat*, and think himſelf *an Engliſhman*; and he ſhall praiſe the happy effects of the writings of one *Voltaire*, and think himſelf a *moral philoſopher*.

" And

" And he ſhall put on his philoſophical ſpectacles, and pore over *Newton's Principles*, and by dint of hard ſtudy he ſhall diſcover it to be a *Romance*; and having ſhewn that he does not underſtand *the firſt Lemma*, and that therefore it muſt be a Romance, he ſhall clap himſelf on the back, and compare himſelf to *Berkeley*, *Ariſtotle*, and *Lord Verulam*.

" And he ſhall be a great aſtronomer, and he ſhall *ſurvey* an old Maſs-houſe at Caſhel *philoſophically*, and he ſhall prove that the vernal Equinox is the Eaſt, and the autumnal Equinox the Weſt, and that the wall of the old Maſs-houſe is the interſection of the Equator and Ecliptic, and he ſhall tell how the eaſt and weſt made their eſcape one morning from the two ends of the Maſs-houſe, and how they left it in the lurch; and he ſhall be an *Aſtrologer*, and he ſhall caſt a figure for the nativity of the Maſs-houſe, and he ſhall find out it's godfather.

" And he ſhall underſtand genealogies, and be a deep mythologiſt; and he ſhall prove that *Apollo Grineus* was grandmother to Mr. *Macpherſon*, and own mother to *Finmacoal* or *Fingal*, and he ſhall ſhew you the very cabin where Apollo was brought to bed of him, which is to this day called after the ſaid *Granie Apollo*, *Granie's Bed*.

" And he ſhall be a great legiſlator, and he ſhall lay a plan for furthering the civilization of Ireland by encouraging the propagation of Whiteboys;

and to this end, and for the better maintenance of the rights of the eſtabliſhed church, he ſhall propoſe that a Roman Catholic ſeminary ſhall be eſtabliſhed in Ireland, to encourage the Home-manufacture of Popiſh Prieſts, and to free their minds from *native* imperfection, which he ſhall prove a *foreign* education diſpoſes them to. And he ſhall be a mighty politician, and he ſhall ſurvey the *conſtitution of Ireland* with his philoſophical ſpectacles, and he ſhall diſcover it to be *a monſter with ſix heads*, and he ſhall prove inconteſtably that now is the proper time to cut them all off, and to ſtick the trunk, by way of wen, on the poſteriors of Great Britain; and he ſhall drop a ſhrewd hint, that he and a nameſake of his have laid their heads together for the purpoſe.

"And he ſhall offer himſelf three ſeveral times as a candidate for the Uſherſhip at the great ſchool of Dublin, and the School-maſter and Uſhers ſhall three ſeveral times examine him *publicly* and reject him; and he ſhall be very angry, and call the School *an old whore*, and ſwear that the Uſhers had a *particular intereſt at heart*, and that they aſked him ſuch damned crabbed queſtions that Sir *Iſaac Newton* himſelf could not have anſwered them.

"And he ſhall prove himſelf an Engliſhman by adopting the prejudices of a *Cockney*, and he ſhall call Ireland an infamous Iſland, and ſeriouſly propoſe that its very name ſhall be expunged out of the Engliſh language, and that it ſhall be henceforth called *Weſt England* or *Little Britain*.

"And

" And he ſhall ſtudy men and manners, and diſcover that Iriſh cabbins are built of the *Ceſpes* of the *Latines*; that poor women, when they have no ſtools, ſit upon their hams; and that old people, *in ſpite* of their adheſion to the ground, are ſometimes blear-eyed."

In this Southern Tour, this learned Divine, this ardent ſon of Apollo, who in his ſplendid and ambitious courſe, Phœbus like, put the Zodiac to the rout, and diſlocated the conſtellations, thus expreſſes himſelf, p. 68: " Col. Vallancey " has furniſhed a deciſive proof that literature was " very early introduced into Ireland by the Ty- " rians. Mr. O'Connor brings a reinforcement " of arguments from Newton's Chronology, which " wonderfully corroborates this matter; he " gives you a table, where in one view you may " ſee the coincidence of the Iriſh accounts with " the Newtonian ſyſtem—the parallel is ſtriking. " P. 69. He agrees with Spencer that Ireland " had the uſe of letters very anciently, and long " before England, but why they are *now ſo un-* " *lettered*, he ſhall perhaps in future riſk ſome con- " jectures."

I will tell him the opinion of a man much wiſer than his reverence.

" Je me figurais, qu'une nation pouvoit avoir " été autrefois *très-inſtruite*, *très-induſtrieuſe*, *très-* " *reſpectable*, & être aujourd'hui *très-ignorante* à " beaucoup d'egards, et peut-etre aſſez mépriſa- " ble,

" ble, quoiqu'elle eut beaucoup plus d'ecoles qu'-
" autrefois" (*c*). This is the real ſtate of Ireland, and had the primitive inhabitants of the Britiſh iſles ſat for their picture, the reſemblance could not have been more ſtriking.

To follow this author through his Strictures on the eccleſiaſtical and literary hiſtory of Ireland, to mark the difference of opinion to his former writings, his ſpleen and cool deriſion, his bilious and atramental caſt of temper, is not my intention: I ſhall only obſerve, that he confeſſes himſelf no gloſſologiſt, yet preſumes to contradict my etymologies, and this he does in language unbecoming a ſcholar (*d*).

In p. 2, he deſignedly miſquotes Dr. Johnſon's letter to Mr. O'Connor relating to the ancient ſtate of literature in Ireland. Dr. Johnſon ſays, " Leland begins his hiſtory too late; the ages " which deſerve an exact inquiry, are thoſe times " (for ſuch times there were) when Ireland was " the ſchool of the weſt, the quiet habitation of " ſanctity and literature." The author of the Strictures has altered the ſenſe of this learned man, and written " if ſuch times there were." This, I ſay, he muſt have done with deſign, becauſe the paragraph had been fairly copied by Mr. Walker, in

(*c*) Voltair a Bailly Lettres ſur les ſciences, p. 11.—and as monſr. Bailly replied to that great philoſopher, " quand je dis " que les peuples de Tartarie ont eté eclaires, j'ai en veue " ceux qui exiſtaient trois a quetre mille ans avant les barbares dont vous parlez."

(*d*) P. 308. Ignorance made drunk, &c. &c.

in his Hiſtorical memoirs of the Iriſh Bards, long before the publication of the Strictures. That Dr. Johnſon did not intend to expreſs himſelf in the dubious manner our author has made him, is evident from another letter from Dr. Johnſon written twenty years before that above quoted. It is addreſſed, as the former, to Charles O'Connor, Eſq. " I have long wiſhed that the Iriſh litera-
" ture were cultivated. *Ireland is known by tra-*
" *dition to have been the ſeat of piety and learning;*
" and ſurely it would be very acceptable to all
" thoſe who are curious either in the original of
" nations, or the affinities of languages, to be
" further informed of the revolutions of a people
" ſo ancient and once ſo illuſtrious. What rela-
" tion there is between the Welſh and Iriſh lan-
" guages, or between the language of Ireland
" and that of Biſcay, deſerves enquiry. Of theſe
" principal and unextended tongues, it ſeldom
" happens that more than one are underſtood by
" any one man, and therefore it ſeldom happens
" that a fair compariſon can be made. I hope
" you will continue to cultivate this kind of learn-
" ing, which has lain too long neglected, and
" which, if it be ſuffered to remain in oblivion
" for another century, may perhaps never be re-
" trieved. As I wiſh well to all uſeful undertak-
" ings, I would not forbear to let you know, how
" much you deſerve, in my opinion, from all
" lovers of ſtudy, and how much pleaſure your
" work has given me" (*e*).

Mr.

(*e*) Theſe letters are in my poſſeſſion.

Mr. O'Connor's works have given our reverend author no pleaſure, but the pleaſure of abuſing them.

Strictures, p. 61. He allows the probability of the Phœnicians having taught the uſe of letters to the people of our continent, and, ſays he, "if the "alphabet of this people expreſſed the vowels, it "was an improvement upon the Chaldee." The learned divine is yet to be informed, that the old Chaldee, like the old Hebrew, had the vowels; but as he confeſſes himſelf neither an Orientaliſt or a Gloſſologiſt, we pronounce him a *Pſychrologiſt (f)*.

The learned author aſſumes the character of a critic on ſtyle: before he had commenced critic, he ſhould have been careful not to expoſe himſelf to criticiſm. I do candidly acknowledge, my ſtyle is open to the attacks of the pooreſt critic; but I ſubmit to the reader, if the author is himſelf free from error.

Strict. p. 162. "To diſplay theſe fairly and "fully, nothing ſhort of the hiſtory of the times "will be found requiſite." By requiſite, I ſuppoſe, if the author had any meaning, he meant *ſufficient*.

P. 248. "Unable to withſtand the lightning of "eccleſiaſtical thunders, now ready to burſt on "him," &c. The lightning of thunders! a moſt elegant

(f) Pſychrologi, homines dicuntur, qui boni proferunt *nihil* & ſermo ejuſmodi vocatur recte pſychrologia. Lud. Cæl. Rhod. p. 1699.

elegant figure and very new! To praiſe our author, in his own ſtyle, we may truly ſay of his arguments, that they burſt on us with the *illumination* of *noiſe*.

P. 251. " The Danes and other northern ro-
" vers, *theirſelves*, &c." Theirſelves!—Soul of Dr. Johnſon! does this introducer of barbariſms claim the honour of having been thy friend?—But another barbariſm follows in the ſame ſentence: " that predatory life, to which the natives were " before ſo *incident*." Natives *incident* to a life! Dr. Johnſon's black ſervant would not have uſed ſo groſs and *vulgar* a ſoleciſm.

P. 259. " If by the Iriſh language I could be
" cured of my native propenſity to blundering,
" I ſhould not yet think it too late to learn it,
" though my teachable diſpoſition for words is
" nearly over."

P. 302. " But had the great conqueror of the
" ſcene of Plautus ſeen the Dublin Chronicle of
" *Thurſday laſt*, he would not on the *preceding*
" *Saturday* have boaſted of thoſe numerous cap-
" tives, &c. which followed his chariot-wheels
" through the ſtreets of Paris, &c."

This bull calls to my mind a couplet made by an honeſt Lieutenant, who had been employed by Marſhal Wade in making roads through the roadleſs highlands of Scotland, viz.

Had you ſeen but theſe roads before they were made,
You'd have lift up your hands, and bleſs'd Marſhal Wade.

We

We therefore recommend to the learned divine to ſet about learning the Iriſh language without delay: perhaps it might cure his propenſity to blundering.

P. 64. The learned divine does allow "that "a Scythian nation, coming laſt from Spain, did "ſettle in Ireland, *at a very early period*; becauſe, "Oroſius, who flouriſhed in the 4th century, ſays, "that the Scythians, expulſed from Gallicia in "Spain by Conſtantine the Great, took ſhelter "in Ireland; *where they found the country under* "*the dominion of their countrymen the Scyths or* "*Scots.*"

We deſire no greater conceſſion from this very learned author, this critic, and no gloſſologiſt. The Scoti of Spain were from the country between the Anas and Betis rivers; they were the *Turdetani*, the learned people of Spain, whom Strabo (who lived not many centuries before Oroſius) has repreſented as a moſt intelligent people. See Introduction, p. 25.

Another Reverend author, like the former, ignorant of the Iriſh language, pretends to write of the Antiquities of Ireland. This learned divine commenced his literary warfare againſt us, with poſitively denying, that a colony ever came from Spain to Ireland.

At the end of the very famous Topographical deſcription of Ireland, (*b*) which we permitted to be

(*b*) Of this work Mr. Charles O'Connor gives the following character: "The author goes on ground, never trod before "by

be printed in our Collectanea, No. XI. is a letter from this author to Governor Pownal, on the Ship temples of Ireland (which temples by the by never did exiſt) at p. 432, this learned divine ſays, " we are preſſed with the *Hiſpanian* origination of " the Iriſh, as the ſource from whence ſprung our " letters, learning and religion. The Spaniards " muſt be very ſenſible not to feel the infinite obli- " gations they are under to the Iriſh who have " made their anceſtors, of all the Scythian or " Celtic nations, the moſt martial and free, the " moſt humanized by letters, and the moſt con- " verſant with the Egyptians, Phœnicians and " Grecians—The fabulous chronicles of Spain " indeed vouch theſe things, *and we may perhaps* " *be allowed to doubt their authority.*"

The *firm* of theſe learned divines was not eſtabliſhed at the time of the publication of the above paragraph. The partnerſhip has been ſtrongly united ſince that period, and with the addition of a paultry fund ariſing from the hire of a few more ſcribbling ignorant divines, they have ſet up an Hibernian

" by any writer ancient or modern, and I am very confident he " will be left alone in it—his conduct is extraordinary, and " cannot be more ſo than his confidence in etymologies, when " it appears, with certainty, that he has obtained but a very " ſuperficial knowledge of the ancient language of this iſland." (Collect. No. XII. p. 675. " He publiſhes his ignorance, " and through the far greater part of his Topography of Ire- " land, he publiſhes his dreams, without any maſk of plauſible " argument, to ſet off the ignorance or the dreams If. in- " deed, it be a merit, that he cuts out the leaſt labour for an " adverſary, he doubtleſs enjoys it, beyond any writer ancient " or modern." (Collect. No. XIII. p. 132.

Hibernian Critical Review, in order to monopolize the little literary trade carried on in this country. Here encomiums are laviſhed on their own performances; and all others, not coinciding with their Scandian ſyſtem, and Scandian ignorance, are damned. Some of theſe reviews ſeem to be written before the Eſſays have been publiſhed, and ſome Eſſays expreſsly written for the review.

This very learned divine, and author of Iriſh hiſtory and antiquities, has diſcovered, that when Ireland was the ſeat of piety and learning (to uſe Dr. Johnſon's words) the pious and learned prelates of this country, did *perſonify* fountains and rivers, made them *Saints*, and worſhipped them. In his learned publications he has repeatedly aſſured his readers of this very important fact; and this he has done, not with deſign to widen that breach, which has too long ſubſiſted between the different religious ſects of this kingdom; not with intention to inſult our Roman Catholic brethren —but, from mere conviction, from his great knowledge of the Iriſh language. Poor Saint *Shéanan* (or Joannes illuſtris) had unfortunately once fixed himſelf in the Iſland of Scattery, in the river called *Shion-an*, or the broad and expanded river. Arabicé *Shunan* شنان *diffuſa* ac ſparſa aqua. (Gol.) (*c*). Our learned divine and antiquary,

(*c*) From *ſhionam*, to ſtretch out, to expand; and *an*, water. Sionan, or Shionan, the river Shannon. (O'Brien's Dict.) This river runs through ſeveral lakes, from two to three miles broad, as Lough Ree, Lough Derg, &c. whence its name, the *expanded river*.

antiquary, not being able to diſtinguiſh between the proper name of a man, and the deſcriptive name of a river, without heſitation concludes, that no ſuch perſon as Saint *Shéanan* ever exiſted; but, that the river *Shannon* was perſonified, ſainted, and foiſted into the Iriſh kalendar.

At Killaloe, a few miles higher up this river (more ſacred than the Ganges) our learned author finds another *River-God* foiſted into the Iriſh kalendar. "Kill-da-Lua, ſays he, ſignifies the "*church of the water* (*a very ſignificant appella-*"*tion*) and the patron was Saint *Molua*, or with a "pronoun of endearment (half Iriſh half Engliſh) "*My-Molua.* St. Molua is an ideal perſonage, "and may be added to the other Saints of ima-"gination."

Our great Iriſh ſcholar is equally happy in the etymology of the name of Caſhel. Caiſial is a rock, ſays he, and O'Brien tells me ſo in his Dictionary—he does indeed tranſlate the word ſo and falſely—but he firſt gives the true meaning of the word, viz. a bulwark, a place walled in, a fortreſs, a place of ſtrength and ſecurity.

In the fragment of Cormac's gloſſary (Oh that our great Iriſh ſcholar could but get a peep at this ſaid fragment! it is in the hands of almoſt every Iriſh ſcholar). In this fragment Cormac tells us, that before he fortified the hill on which the church ſtands, the name of the place was *Sith-drum*, or the Dæmons Vault—but when he had made it a place of ſtrength, he named it *Caiſſal*, becauſe

becauſe it was not only a fortification (*d*) but his royal ſeat—his Thronus ſuperbus, as the name implies. I will here indulge the author with a few more of my Oriental whimſies. Cormac, as we find by his writings, was a good Hebræiſt, and the name Caiſeal ſounded well in his ears, being perfect Hebrew and perfect Iriſh. כס *kes*, ſolium thronus, from כסה *caſa*, tegere, celare—hence we have in Iriſh *Caiſ-lann*, a caſtle or houſe of protection; *Caiſ-loir*, a caſtle builder. And Cormac here likewiſe eſtabliſhed his treaſury, and ſet up a *Cioſ-ail*, or *Cloch macios*, which he tells us, was, *cloch gus attughthaoi cios*, the ſtone (table) on which rents and tributes were paid; all which may likewiſe be found in O'Brien. And this Cormac knew was likewiſe an Oriental word, viz. Ch. כסס *Caſs*—undè מכס *micas*, vectigal, telonium, menſa publicanorum ubi vectigal & tributum colligitur. (Buxtorf). One more kick at my little Oriental hobby horſe for the learned author's amuſement.

The old name of this place *Sith-drum*, is likewiſe of Eaſtern extraction; שת *Seth*, dæmon & vox Judæis frequens eſt in ore, nam ſub ſpecie amicæ ſalutationis, obvios Chriſtianos in Polonia & Germania, ſarcaſticè & impiè compellant *Sheth-wilkome* id eſt, dæmon ſalve. (Bythner, p. 2).

An

(*d*) The walls of this fortreſs, I believe, ſtill remain: a few years ago it would have made a good poſt for a thouſand men.

Carſiiol, now Caſhel, from Car or Carric, a rock, and Siol, a race or habitation. Loania, now Killaloe, or the habitation on the wave. (Ancient Topography of Ireland). ! !

An Engliſh draughtſman (Mr. Wright) publiſhed a collection of Views of Caſtles and Raths in the County of Louth. One of theſe buildings, fallen to ruins ſo much that the foundation only could be traced, in an oval form, it ſtruck Mr. Wright to ſay, it was like the *hulk of a ſhip*. Governor Pownall, well ſkilled in the antiquities of the northern nations, ſeized on this compariſon, to ſuppoſe this building had once been a ſhip, or *ſkidbladner* temple of the Scandinavians or Picts, a people who never got footing in Ireland. But this idea ſuited the genius of our Scandinavian Divine, and the ſuppliant author ſoon produced another *ſkidbladner* temple.—Had the learned Governor compared the Louth Caſtle to an elephant, we ſhould alſo have heard of many more.

The religion of the northern nations was never eſtabliſhed in Ireland. The names of *Odin*, *Nani*, and ſuch as we read of in northern hiſtories, are entirely unknown to Iriſh writers; or did they know any thing of *Papeus*, *Apia*, *Oetoſyrus*, *Strippaſa*, *Thamimaſdes*, or any other deities of the Northern Scythians, as deſcribed by Herodotus, and other Greek writers: but we meet with *Creas*, *Creaſan*, *Creaſan Grian*, the Indo-Scythian name of the Sun; with *Neith*, the Egyptian Mars; *Suire*, the Egyptian Venus; the *Anu* of the Tibetans, &c. &c. names unknown to any nation between the Eaſt and the Weſt, except in ſuch places as the Hiberno-Scythians ſettled in their emigrations.

No

No two nations or people differed more, in religion, language, cuſtoms, &c. than the Scandinavian Goths, and the Hiberno-Scythians. There was a remarkable difference alſo between them, in features and complexion. When the Hiberno-Scythæ were in *Iran* and *India*, they were diſtinguiſhed by the appellation of *White Huns*, or white Scythians (*b*), becauſe of the whiteneſs of their ſkins, for which they are ſtill remarkable. When theſe White Scythians, at length ſettled in this Iſland, their complexion diſtinguiſhed them from their neighbours. The Scandinavians called them *Hvitra manna*, or Whitemen, and Ireland they named *Hvitra manna landi*, or the Whitemen's land (*c*). There cannot be a ſtronger proof of the Iriſh having been the White Scythians of the Eaſt. The Iriſh called the Scandinavians and Norwegians, *Dubh Lochlonnosh*, that is, the black maritime people.

Our learned divine and antiquary, aſſiſted by the ſame excellent Iriſh ſcholar, who favoured the public with the ancient Topography of this country (*d*) has engaged in a periodical work on the Antiquities of Ireland. In one of theſe monthly productions,

(*b*) See p. 305.

(*c*) Fragments of Iriſh Hiſtory, tranſlated from the Icelandic by the learned profeſſor Thorkelin, part. 2. p. 65.

(*d* At the time of the publication of that performance, I was aſſured it was the work of an Iriſh prieſt, and had only been prepared for the preſs by Mr. Beauford, who did not preſume to underſtand Iriſh.

productions, he has attempted to treat of the Ogham writing of the ancient Iriſh, in order to anticipate my labours. Let the public judge of his abilities to explain any remote antiquities of this country.

Theſe authors are labouring ſtrong for oblivion; and, reſolved to take no further notice of their production, I leave them to that oblivion, and ſay with old Eraſmus,

Tuti ſunt ſuis tenebris.

I ſhall always be ready to accede to the truth, in whatever ſhape it may appear, and ſhall always moſt gratefully accept of inſtruction from any hand, that will vouchſafe in any manner to preſent it; but the inſult of ignorance, conveying the opinion of a ſingle perſon, will be diſregarded. Every body has a right to judge as may ſeem beſt, and to paſs a cenſure where he thinks that he is authorized from the ſubject, but I conceive it is an inſult offered to the public, to deliver ſuch cenſure in language unbecoming the decency of a ſcholar. I am much too deeply engaged to be able to carry on a literary warfare, (or rather as the authors of the Monthly Review of February laſt properly expreſs it), a *perſonal warfare*; and, encouraged by men of known learning and abilities, am reſolved to proceed in theſe reſearches, whenever leiſure permits.

POSTSCRIPT.

SINCE the Appendix was at prefs, I have feen the Gentleman's Magazine for April 1790, in which is a letter to Mr. Urban, ſigned K. T. containing an eulogium on the writings of Dr. Campbell and Mr. Ledwich, and ſome ridiculous obſervations on my Vindication of the Iriſh Hiſtory.

The letter is evidently of Iriſh manufacture, ſmuggled into London; it contains no argument, no confutation of hiſtorical facts, but in general terms attempts to turn all into ridicule. The author either did not ſee, or would not ſee, that what I have advanced, is with a view of illuſtrating the hiſtory of the firſt colonies of the Britannic Iſles, from documents ſtill preſerved in the writings of the Iriſh, (who once peopled all thoſe Iſlands, and were driven to Ireland, Scotland, and Man, by the Cumrig or Welſh,) but will have it, that my writings are intended to flatter the Iriſh, from a motive of gratitude to Iriſh generoſity. I confeſs, ſuch a motive has been a great ſpur to my labours, but ſhall never lead me to aſſert a falſity.

To ſilence ſuch ſilly bablers, once for all, we will here make a ſhort parallel between the Iriſh hiſtory, which I have ſupported and explained, and the writings of Mr. Pinkerton and Dr. Campbell; and on an impartial view it will be found, theſe authors do agree in the principal points of Iriſh hiſtory. As to Mr. Ledwich, we leave him, and Jornandes, to make the beſt they can of their Scandinavian materials.

PARALLEL.

Iriſh Hiſtory ſets forth, that the anceſtors of the Iriſh were Scythians, who originated in *Iran* or *Perſia*, in *Armenia* and *Meſopotamia*, and from thence ſpread themſelves to the *Euxine Sea* and to the *Indian Ocean*; that they conquered *Egypt*, from whence they migrated to *Spain*, and to the Britannic Iſles.

Mr. PINKERTON.

P. 22. Jornandes was a weak writer: he puts *Scandinavia* as the ancient Scythia, from whence he makes them pour down to the Euxine, thence into Aſia, which they ſubdue down to Egypt, where they conquer Vexores, as ancient writers ſay the Scythæ did, about 3660 years before Chriſt.

P. 23. Jornandes was blindly followed by Iſidorus, Beda, Paulus Diaconus, and by innumerable other authors in the dark ages. Nay ſuch an

an effect may even a very weak writer (for such Jornandes is) have upon literature, that one sentence of Jornandes has overturned the very basis of the history of Europe. This famous sentence is in his fourth chapter. *Ex hac igitur Scandia insula, quasi* OFFICINA GENTIUM, *aut certe velut* VAGINA NATIONUM, *cum rege suo nomine Berig Gothi quondam memorantur egressi.*—— Upon this sentence have all modern historians, nay such writers as Montesquieu, Gibbon, and others of the first name, built! Now it can clearly be shewn, that Scandinavia was down to a late period, nay *is, at present*, almost over-run with enormous forests, *where there was no room for population.* Adam of Bremen, who wrote in the eleventh century, instructs us, that, even in Denmark, at that time, the sea-coasts alone were peopled: while the inner parts of the country were one vast forest. If such was the case of Denmark, we may guess that in Scandinavia even the shores were hardly peopled.

P. 24. The Scythians came from *Asia.* From Justin it is apparent that the Scythians, *fixt and resident in present Persia*, (perhaps 2000 years before Ninus) carried on a war with Vexores 1500 years before the time of Ninus, and, subduing the west of Asia, made it tributary, till Ninus delivered it by establishing the Assyrian empire on the ruins of the Scythian.

P. 26. It is the line of *Shem* down to *Serug*, and not of Ham or Japhet, who are marked as Scythians:

Scythians; and Shem was the reputed father of Aſia (*a*).

P. 27. The Scythian empire was the firſt of which any memory has reached us. Saturn, Jupiter, Bacchus, &c. were monarchs of this firſt empire, whoſe glorious actions procured them divine honours after their death. On their emigration, *vaſt numbers remained in Perſia*, and were ever known by the name of Perſians, as at this day. They were new in their ſeats on the Euxine, in the time of Herodotus; he is himſelf a ſufficient witneſs, that the Scythians did not originate from Scandinavia but from preſent Perſia.

P. 29. Diodorus Siculus confirms the account of Herodotus, telling us, that the Scythians were a nation on the *Araxes*, whence they ſpread to Caucaſus and the Palus Mæotis. And had not Juſtin, Epiphanius, Euſebius and the Chronicon Paſchale remained, we might to this hour confound two vaſt events, the invaſion of Egypt by the Scythæ from their original ſeats 3660 years before Chriſt, and their later invaſion 640 years before Chriſt: ſo uncertain is traditional chronology!

It

(*a*) O hone! na Scithianaigh agus na Iudaighidh do aon bunadhſo; *i. e. the Scythians and Jews were of the ſame ſtock.*—Never did I expect to find this aſſertion verified by ſo great a writer.—I had always looked upon this paſſage in Iriſh hiſtory to have been the effect of the vanity of Iriſh writers, who produce the line of *Eremon* one of their anceſtors from *Eaſrugh*, Son of *Srugh*, or *Serugh*.—We may now go on collating the Iriſh language with the Hebrew, without more cenſure!

It is therefore Hiſtoric Truth, that the Scythians came from preſent Perſia into Europe by a North-Weſt progreſs; and that Scandinavia, inſtead of being the country whence they ſprung, muſt in fact have been almoſt the laſt that received them.

P. 32. *The Scythian empire ſeems to have extended from Egypt to the Ganges; and from the Perſian gulf, and Indian Sea, to the Caſpian.* The conqueſts of Bacchus, reputed a king of this Scythian dominion, in India, are famous in antiquity. We find Indo-Scythæ on the Indus, and other remains on the Erythræan Sea, but none beyond the Indo-Scythæ. On the north they extended to the Caſpian. Due knowledge of this empire would remove thoſe embarraſsments which the learned have fallen into, from ancient accounts of the wars between the Scythæ and Egyptians, while Scythia on the Euxine is ſo remote from Egypt.

P. 35. From Dionyſius we learn that *Pontus*, *Armenia*, *Iberia*, *Albania*, were of the Scythæ ſettlements. The *Bactriani and Sogdiani* were Scythæ.

P. 38. The Perſians, who refounded the empire, 530 years before our Æra, ſeem to have been the old Scythæ of Perſia, ſtrengthened by acceſſions of the Indo-Scythæ, and from the Scythian territories on the eaſt of the Caſpian (*b*).

P. 45.

(*b*) This is about the period Iriſh hiſtory makes the great emigration of their Scythian anceſtors, from Egypt to Crete, Sicily, Spain and the Britannic Iſles, under Ithobal or Mileſius.

P. 45. They extended down the ſhores of the Euxine, about 2000 years before Chriſt. Europe, at that time, ſeems to have been thinly inhabited by a few wandering *Celts*, who were to the Scythæ, what the ſavages of America are to the Europeans. The Celts from the Euxine to the Baltic were called Cimmerii, Cumri, Cimbri or Cumbri.

The north and eaſt of Britain were peopled by the Cimbri of the oppoſite ſhores. From the ſouth of Britain the Cimbri or Cumri expelled the Gael into Ireland, as their own writers and traditions, bear (*c*); and the oldeſt names in Wales as in other parts ſouth of Humber are Gaelic (Iriſh) not Cumraig (Welſh).

The Iberi (Scythæ) had paſſed from Africa to Spain and ſeized on the ſouth weſt part of Gaul, where they bore the name of Aquitani.

P. 76. It is hiſtoric truth that the *Pelaſgi* and *Hellenes* were Scythians. Diodorus Sic. and Pauſanias in Aſia, ſhew, that the Greeks had letters before Cadmus: and that the Pelaſgic, or real ancient Greek alphabet, differed from the Phœnician. An antiquary will find reſemblances in things wholly unlike: but the ancient Greek alphabet is not Phœnician. *The invention of letters ſo ridiculouſly diſcuſſed, is the moſt ſimple poſſible: and at leaſt a dozen nations have all invented letters. It is the common uſe of letters that attends civilized ſociety. The invention may belong to the rudeſt* (*d*). Plato

(*c*) This is alſo confirmed by Beda.

(*d*) Becauſe they were at firſt only numerals. See Ch. III.

Plato witneſſes that the *Scythæ had letters*; and the Pelaſgic or Greek were ſurely Scythic. Of *Scythic letters*, ſee alſo Euſtathius.

P. 17. Not one of the ancients confounds the Scythæ with the Celts. The Celts were, to the other races, what the Savages of America are to the European ſettlers there.

P. 68. Pelloutier was ſo ignorant as to take the Celts and Scythæ for one people, in ſpite of all the ancients who mark them as literally *toto cælo* different, and in ſpite of our poſitive knowledge here in Britain, who know the Celts to be mere radical ſavages, *not yet* advanced even to a ſtate of barbariſm.

Dr. Campbell.

Strictures, p. 64. At the ſame time, ſtill farther be it from me to deny my aſſent to the *tradition*, that a *Scythian people*, coming laſt from *Spain*, did ſettle here at a very early period. On the contrary there is firm ground for perſuaſion, that a very conſiderable intercourſe did formerly ſubſiſt between Spain and Ireland. That the Goths, and other Scythian nations, had taken poſſeſſion of different parts of Spain, *at very different periods*, is well authenticated. We are told by *Oroſius*, who flouriſhed in the fourth century, that the Scythians, expulſed from *Gallicia* in Spain, by Conſtantine the Great, took ſhelter in Ireland; *where they found the country already under*

der the dominion of their countrymen the Scythæ or Scots.—Is this tradition?

IRISH HISTORY,

Aſſerts the firſt colonies came from Spain to the Britannic Iſles under the conduct of *Ith* or *Ithobaal*, the Governor of Tyre, whom Phœnician Hiſtory ſhews, was alſo called מלח אשש *Malah-Aſis*, which name was written by the Iriſh *Mileſius*. They alſo affirm that they came here, a lettered and a learned people, and all the Iriſh fragments that can be collected teſtify the ſame (*c*).

Mr. PINKERTON.

Pref. p. viii. What applauſe of the juſtice, of the fortitude, of the temperance, of the wiſdom of the Scythians, in the Grecian page, from Herodotus to the lateſt period! What applauſe of the ſame virtues of the ſame people, under the names of Scythians or Goths, in the Roman works, even after they had ſeized the Roman empire! Dio calls them the wiſeſt of mankind. Herodotus ſays, they were both *learned* and *wiſe—but their enemies have been their hiſtorians.*

IRISH HISTORY.

The Iriſh hiſtory is therefore founded on truth, in ſome places wrapt in allegory.

Mr.

(*c*) מלח אשש Malah Aſis, Nauta robuſtus.

Mr. PINKERTON.

P. 181. Odin of the Scandinavian Scythians, was never in life—Odin the hero, who led the Goths from Aſia, is confounded with Odin the God of War. The hero Odin is a non-exiſtence. The whole affair is an allegory.—This is orthodox!

Col. Vallancey ſhews that Scota of Iriſh hiſtory, is alſo an allegory, to the great diverſion of their reverences the Hibernian Reviewers (*d*). He will, notwithſtanding, continue to prove the hiſtorical facts contained in Iriſh hiſtory, by a collation of languages:

BECAUSE, Mr. Pinkerton aſſures us of this undeniable truth, p. 115, *that in examining the origin of nations, language is an infallible criterion.* P. 109. *Language is a moſt permanent matter, and not even total revolutions in nations can change it.*

BECAUSE, we are aſſured by the learned Monſ. Bailly, *it is an inconteſtible maxim that Science originated with that people, in whoſe language the technical terms are to be found* (*e*).

And was I to ſet about the inveſtigation of Northern antiquities, I would certainly begin, with collating the Northern dialects with the Turkiſh language

BECAUSE,

(*d*) No nation more fond of allegory than the Iriſh. Their ancient poets were celebrated for their *Meimeadh* or allegorical poems: may I be permitted to ſay no other language than the Arabic has *a word* of this ſignification, viz. *mamma*, a verſe of occult myſterious meaning. (Richardſon. Golius.)

(*e*) Une ſcience eſt iſſue du pais, ou les mots techniques dont elle ſe ſert, ont pris naiſſance; c'eſt un principe inconteſtable. (Lettr. ſur l'Atlantide).

BECAUSE, it is a general tradition, and the moſt eminent northern hiſtorians, Torfæus, Sturlaug, Sturleſon, and others, do aſſert, that a large body of Turks did colonize Scandinavia *(f)*.

We now conclude, lamenting with the great author of the Sublime and Beautiful, *that heats are kindled among wiſe and learned men, upon ſubjects, which, in themſelves, ſeem the leaſt of all others of a nature to rouze the paſſions* (*g*).

(f) Torfæus in ſerie regum Daniæ p. 148. Sturlaugus notis Torfæi. Sturlæſon in Prolog. Eddæ Upſal.

(*g*) Letter from Mr. Burke to Col. Vallancey, on the publication of Dr. Campbell's Strictures, dedicated to Mr. Burke.

To Col. CHARLES VALLANCEY, Miltown.

Dublin, Eccles-ſtreet, 10th May, 1790.

DEAR SIR,

YOU beg a copy of the paſſage reſpecting Iriſh literature in the letter with which Sir William Jones lately honored me from Bengal. I can deny you nothing; but on this occaſion, I will confeſs it pains me to meet your wiſhes. I cannot, without doing violence to my feelings, tranſcribe ſo flattering a compliment to myſelf.—"*The literature of Ireland* (ſays Sir William) *is extremely intereſting; and I heartily rejoice that ſuch men as Col. Vallancey and yourſelf are labourers for the ſake of the public in ſo abundant a mine.*"

The anecdotes concerning the hiſtory of Cheſs in Ireland, which I mentioned to you laſt week at Miltown, were originally collected at the requeſt of Mr. Twiſs, when he was about to publiſh the 2d Volume of his "Cheſs." He was pleaſed to inſert ſome of them in that work, but without any connection. I have ſince given them the form of a memoir, which I have now the pleaſure to encloſe (*a*).

Believe me,
Dear Sir,
Your faithful friend,
And obedient ſervant,
JOSEPH C. WALKER.

(*a*) See the words Bruigh, Fil, Cabhag, Pheorna, Phichill, in the preceding Law Gloſſary.

ANECDOTES OF CHESS,

IN IRELAND.

By Joseph C. Walker, M. R. I. A. &c.

THE origin of Fill (or the game of Chefs) in Ireland, eludes the grafp of hiftory. Colonel Vallancey feems to infinuate that the Iriſh derived it, with other arts, from the Eaſt: "Phil (fays he) is the Arabic name of Chefs, from *Phil*, the elephant, one of the principal figures on the table (*b*).

In the old Brehon Laws we find, that one tax, levied by the Monarch of Ireland on every province, was to be paid in Chefs-boards and complete fets of men: and that every Bruigh (or Innholder of the ſtates) was obliged to furniſh travellers with ſalt proviſions, lodging, and a Chefs-board, gratis. And Dr. Hyde inform us, that the old Iriſh were ſo greatly addicted to Chefs, that among them the poſſeſſion of large eſtates has been often decided by it; and adds, that there were ſome eſtates in his time, the property whereof depended on the iſſue of a game at Chefs (*c*).

In

(*b*) Collect. de Reb. Hib. V. 3. p. 532.
(*c*) Hiſt. Shakiludii.

In a deſcription of Tamer-Hall during the Pagan ages, lately diſcovered in the Seabright collection, *Fidhcheallaigh*, or Cheſs-players, appear amongſt the officers of the houſehold. And in the Liber Lecanus, the oldeſt Iriſh manuſcript extant, we are told that Caſhir the Great, who reigned in the ſecond century, bequeathed Cheſs-boards and ſets of men to his ſon and nobles. Nor has the game of Cheſs eſcaped the notice of the Iriſh romance writers of the middle ages; we often find their heroes engaged in this "mimic-war." In a celebrated metrical romance called Laoi na Seilge, now lying before me, the author numbers Cheſs with the amuſements of his hero Fin Mac Cumhal. I will give the paſſage in the elegant tranſlation of the ingenious Miſs Brooke:

"In peace, his tranquil hours to bleſs,
Beneath ſoft beauty's eye;
Or on the chequer'd field of *Cheſs*,
The mimic fight to try." (*d*)

How long Cheſs continued a prevailing game in Ireland I cannot learn: engaged, during many centuries, with feats of arms, Hiſtory ſeldom condeſcended to enquire into the private life of the perſecuted Iriſh. I cannot however cloſe this little memoir without obſerving, that a Cheſs-club, conſiſting of ſome of the principal gentry and nobility, and of which the late Primate Stone was preſident, was inſtituted in Dublin about forty years ſince; but, like all private aſſociations, its exiſtence

(*d*) Reliq. of Iriſh Poetry, p. 85.

exiſtence was of ſhort duration. In or about the year 1780 another Cheſs-club was formed in Dublin, and is ſtill in being; but it is ſo feebly ſupported, that the hour of its diſſolution cannot be far diſtant.

But Cheſs was not the only game on the tables in uſe among the early Iriſh: the game of FALMER ſometimes beguiled the leiſure of our anceſtors. Three perſons were concerned in this game, and each throw the dice by turns. And it has been obſerved, that the ruſtics in Connaught play at *Taibh-lioſg*, or Backgammon, remarkably well at this day. "It is no uncommon ſight (ſays Col. Vallancey) to ſee tables cut out of a green ſod, or on the ſurface of a dry bog (*e*)." The dice are made of wood or bone. I have obſerved elſewhere, that Carolan, when blind, continued to play at Backgammon with eminent ſkill (*f*).

(*e*) Collect. de Reb. Hib. Vol. 3. p. 530.
(*f*) Hiſt. Mem. of Iriſh Bards, Append. p. 68.

FINIS.

PLATE. I.

Triagh Fruch Fearcertne; or, The three Vineyards of the Learned.

Fege Fin̄ or The Branchy Vine

Fig. 1.

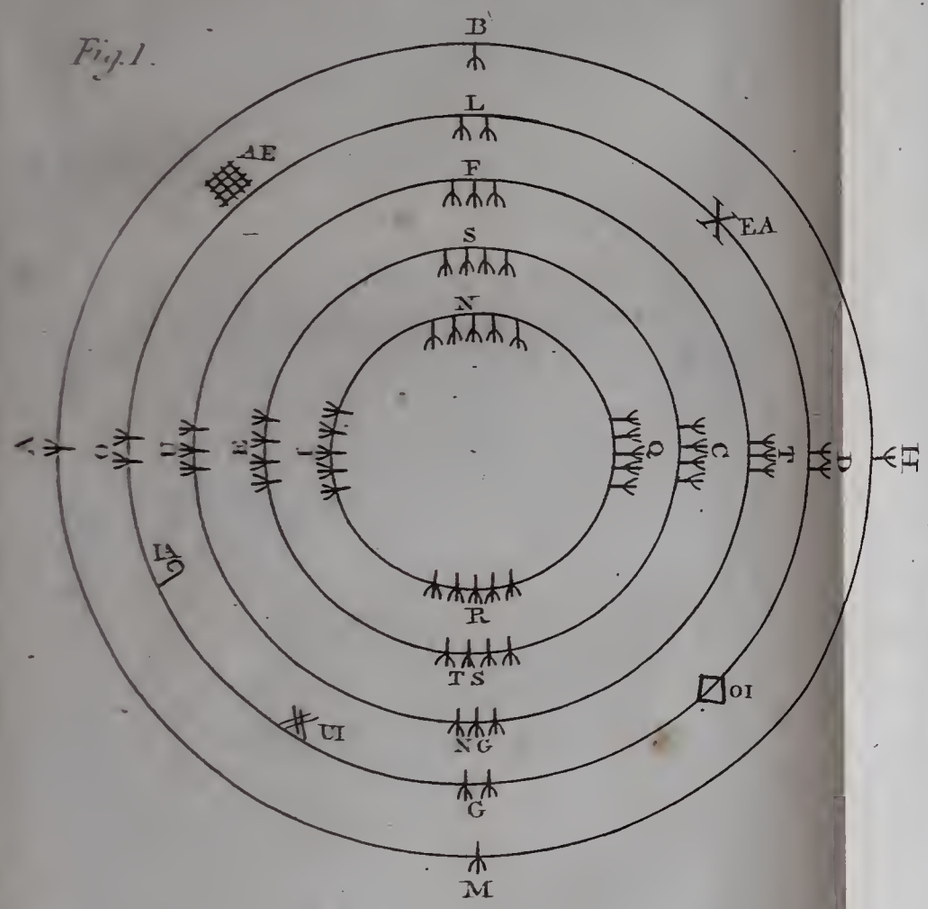
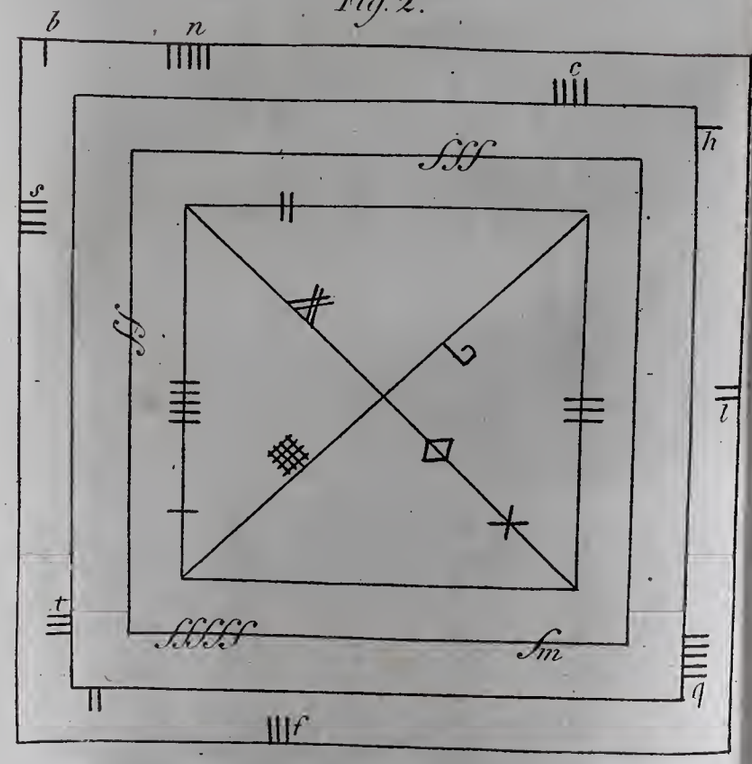


Fig. 2.



Rot Ogham Roigni Roschadaigh
The Wheel Ogham of Roigni Roschad.

Fig. 3.

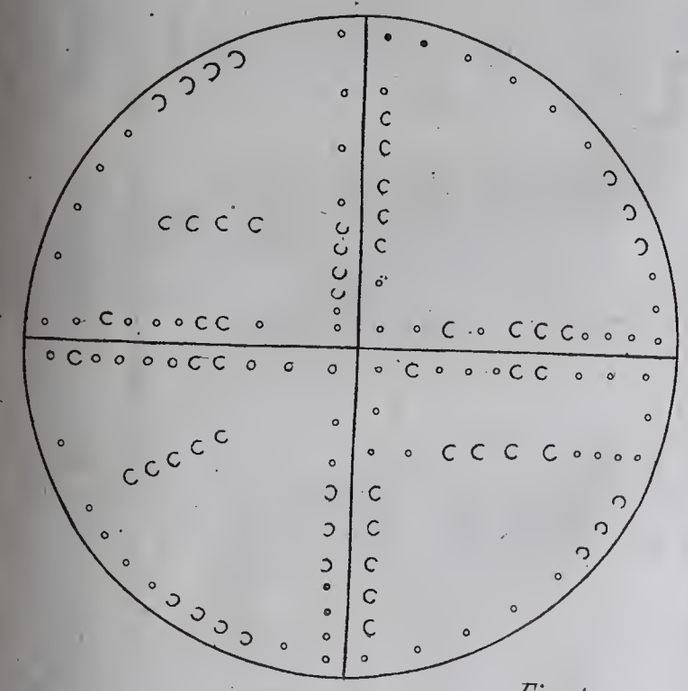


Fig. 4.

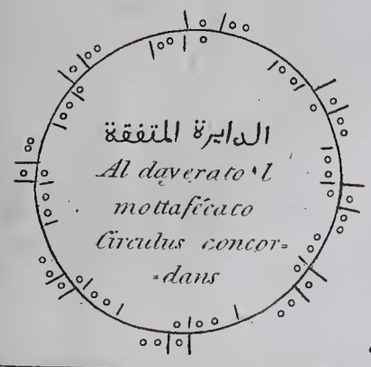
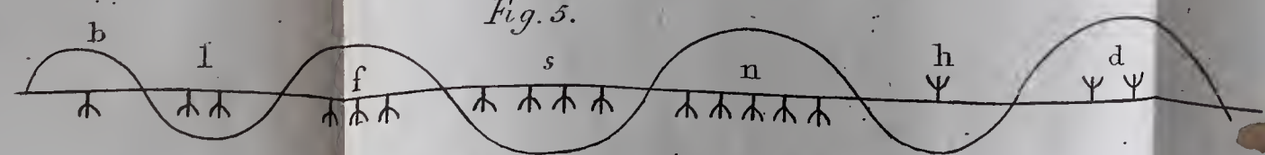


Fig. 5.



The Snaite or Cog Ogham.

C. Henecy sculp.

PLATE II.

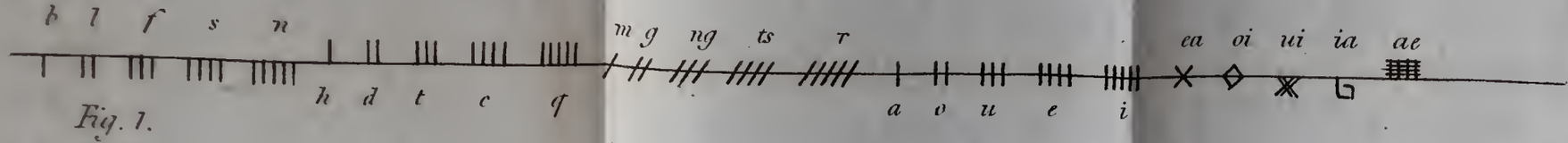
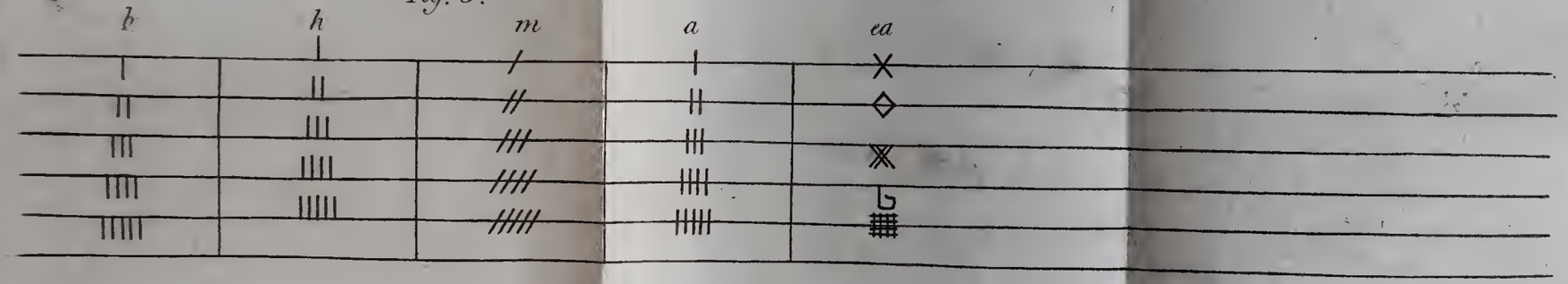


Fig. 1.

Fig. 2.

Fig. 3.



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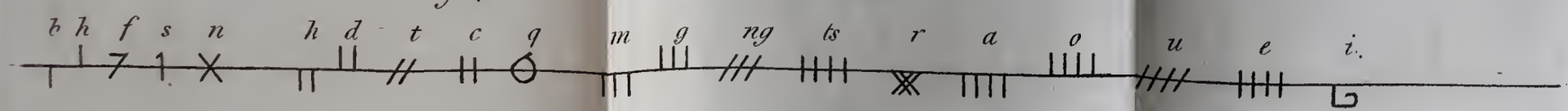
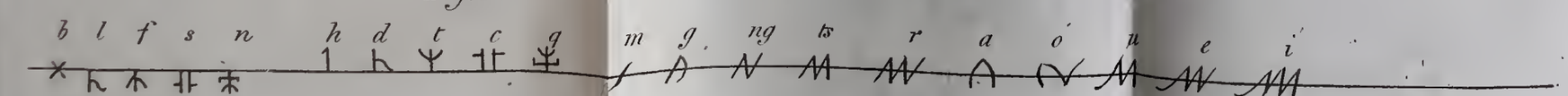


Fig. 5.



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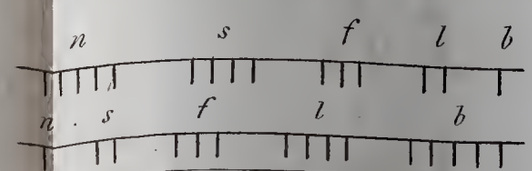

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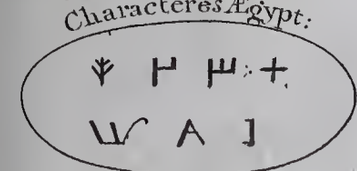
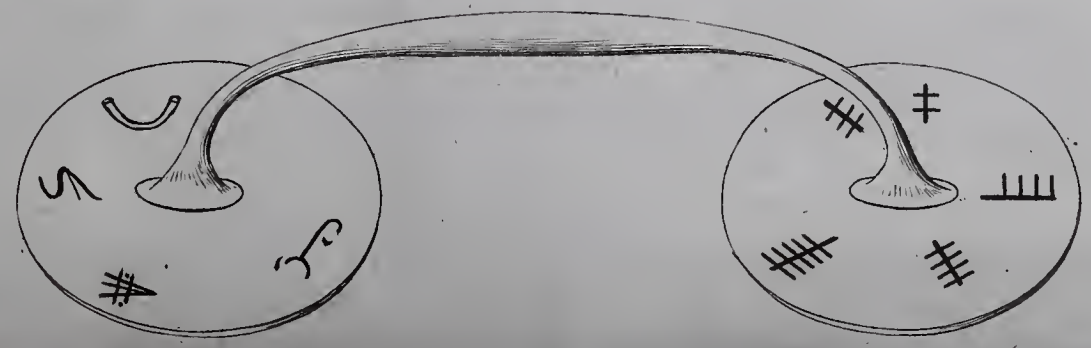


C. Heneey. sculp.

PLATE III.

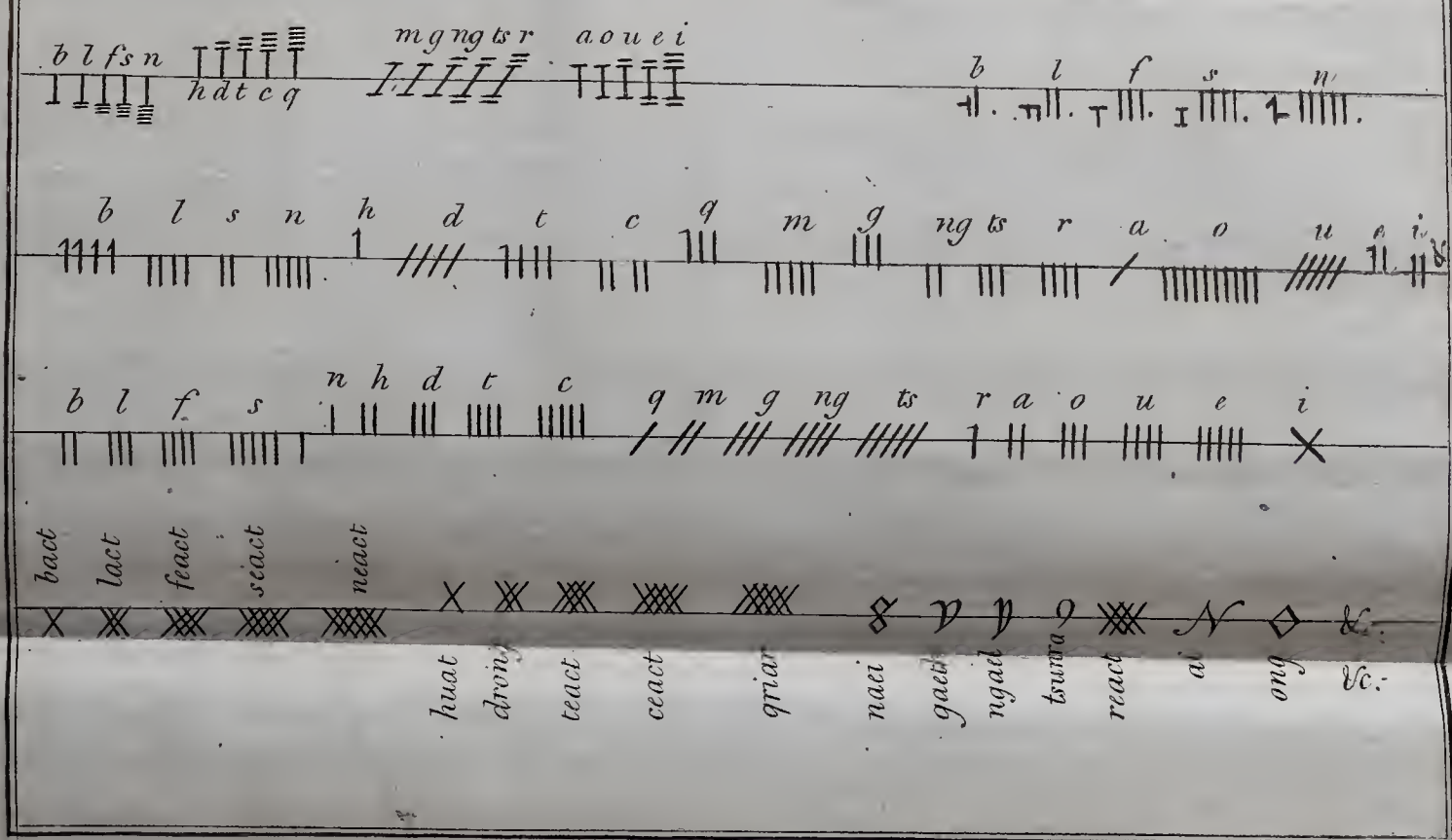


Phœn.
Chald.
Hebr.

U O S E R

C. Heaney Sculp.

PLATE IV.



C. Henecy sculp.

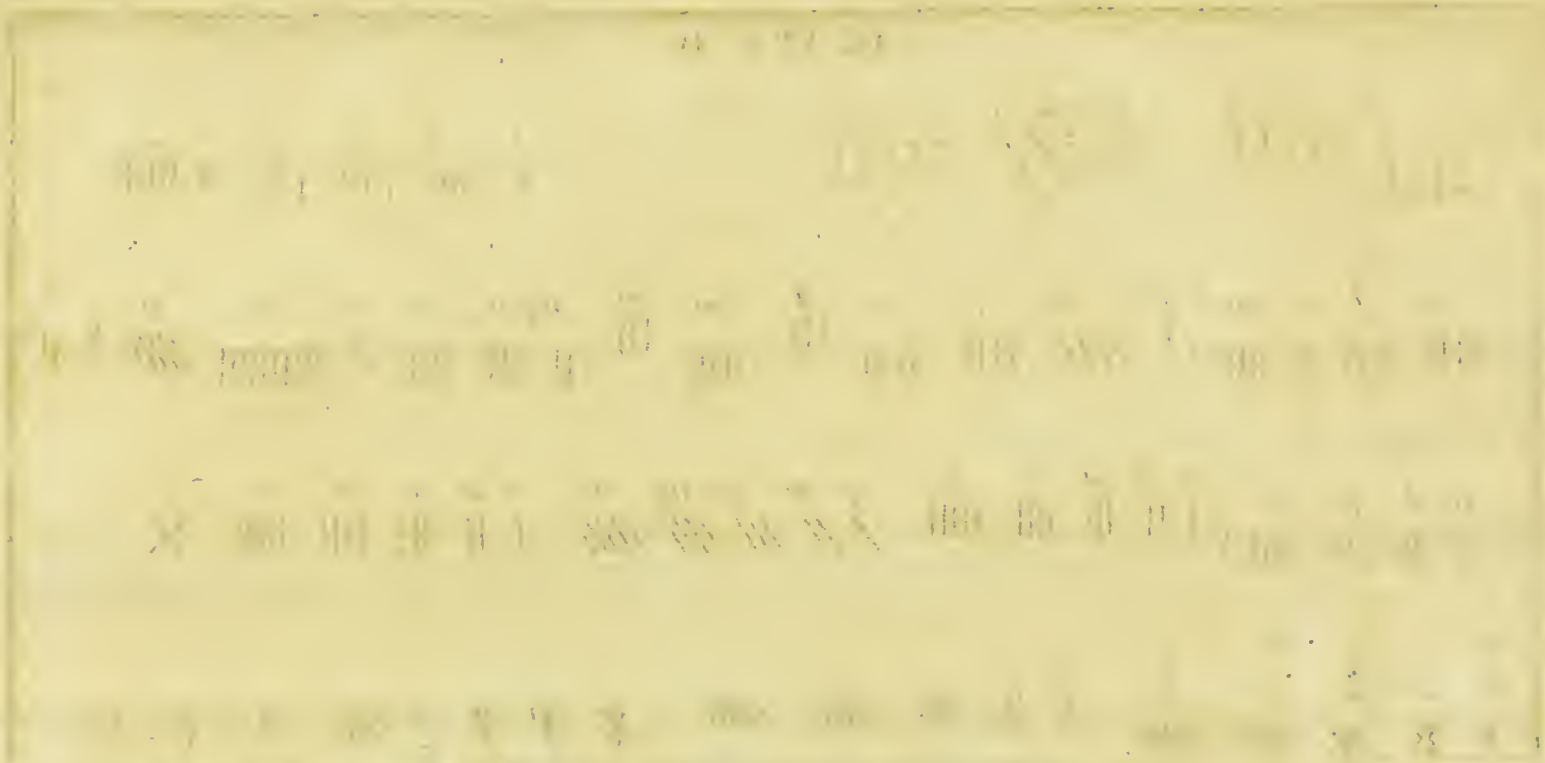


PLATE. V.

1	2	3	4	5	6	7	8	9	10
	Egyptian Alphabet from Ancient Irish Manuscripts in my possession.	Palmyrean Alphabet from Medals by GEBELIN.	Egyptian Alphabet from Barthelmy Encyclopedie &c.	Powers, assigned by BARTHELMY.	Egyptian Alphabets from Ambrosius				Egyptian Alphabet from Irish Mss. in my possession
						NAMES		NAMES	
1. A				A		Athomus		Athoin	A
2. B				B		Benithi		Binthin	B
3. C						Chinoth		Chinoth	C
4. D				D		Didavi		Dinayn	D
5. E				H		Eni		Eny	E
6. F				V		Fin		Fin	F
7. G						Gomer		Gomer	G
8. H				H.asp.		Heletha		Heletha	H
9. I				I		Iamin		Jamin	I
10. K				K		Kaita		Kaita	K
11. L				L		Laxamin		Luzain	L
12. M				M		Miché		Miche	M
13. N				N		Nain		Naym	N
14. O				O		Olelath		Obeloth	O
15. P						Pilon		Pilon	P
16. R				R		Quyn		Qyn	Q
17. S				S. Sh		iRim		iRon	R
18. T				Th.		Sichen		Sichen	S
19. Q						Tela		Thela	T
20. U				Z		Ur		Ur	V
						Xiron		Xyron	X
						Yph		Yph	Y
						Zain		Zain	Z
						THou		THou	Th.

C. Heaney Sculp.

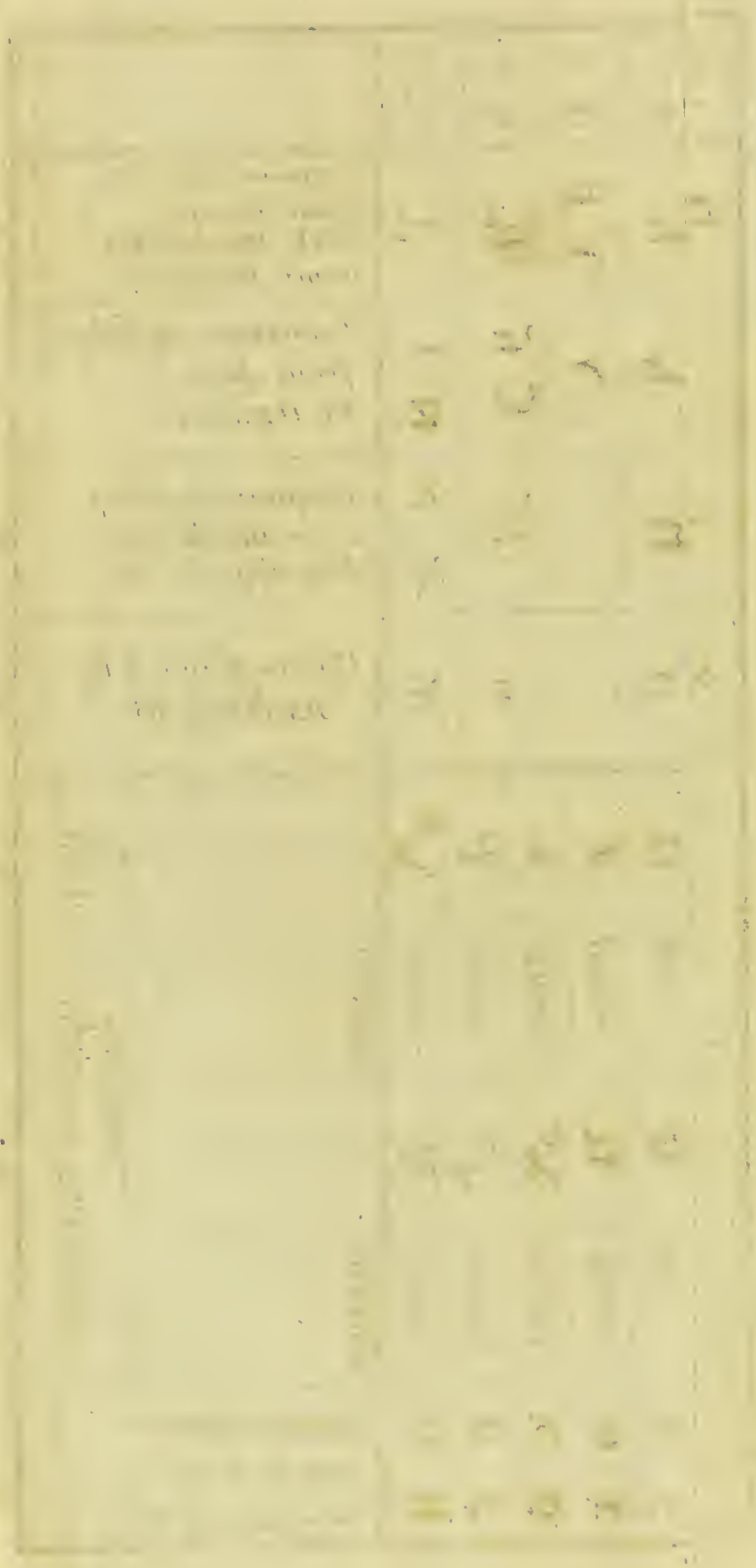


PLATE VI.

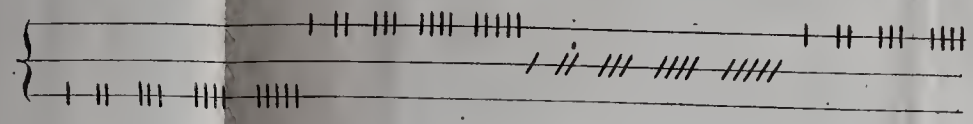


Fig. 1.

Fig. 2.

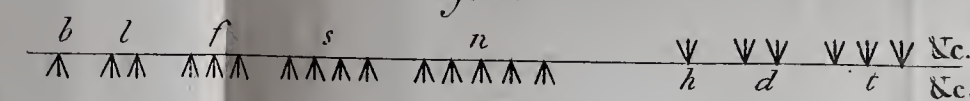


Fig. 3.

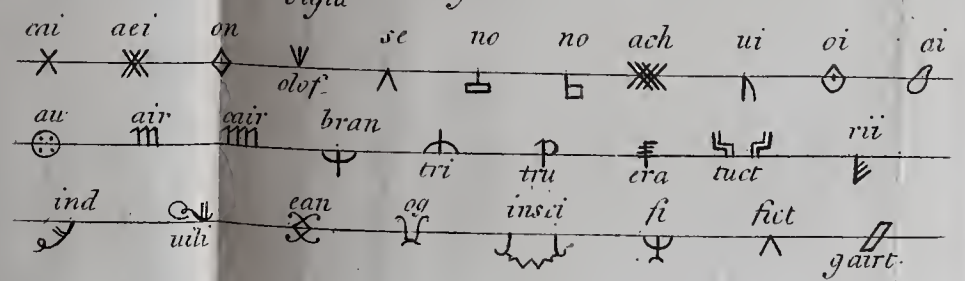
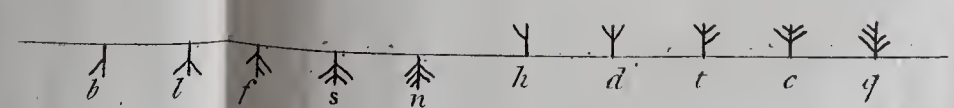


Fig. 4.



Henecy sculp.

PLATE VII.

Hieroglyphics	Letters
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	

Hieroglyphics	Letters
12.	
13.	
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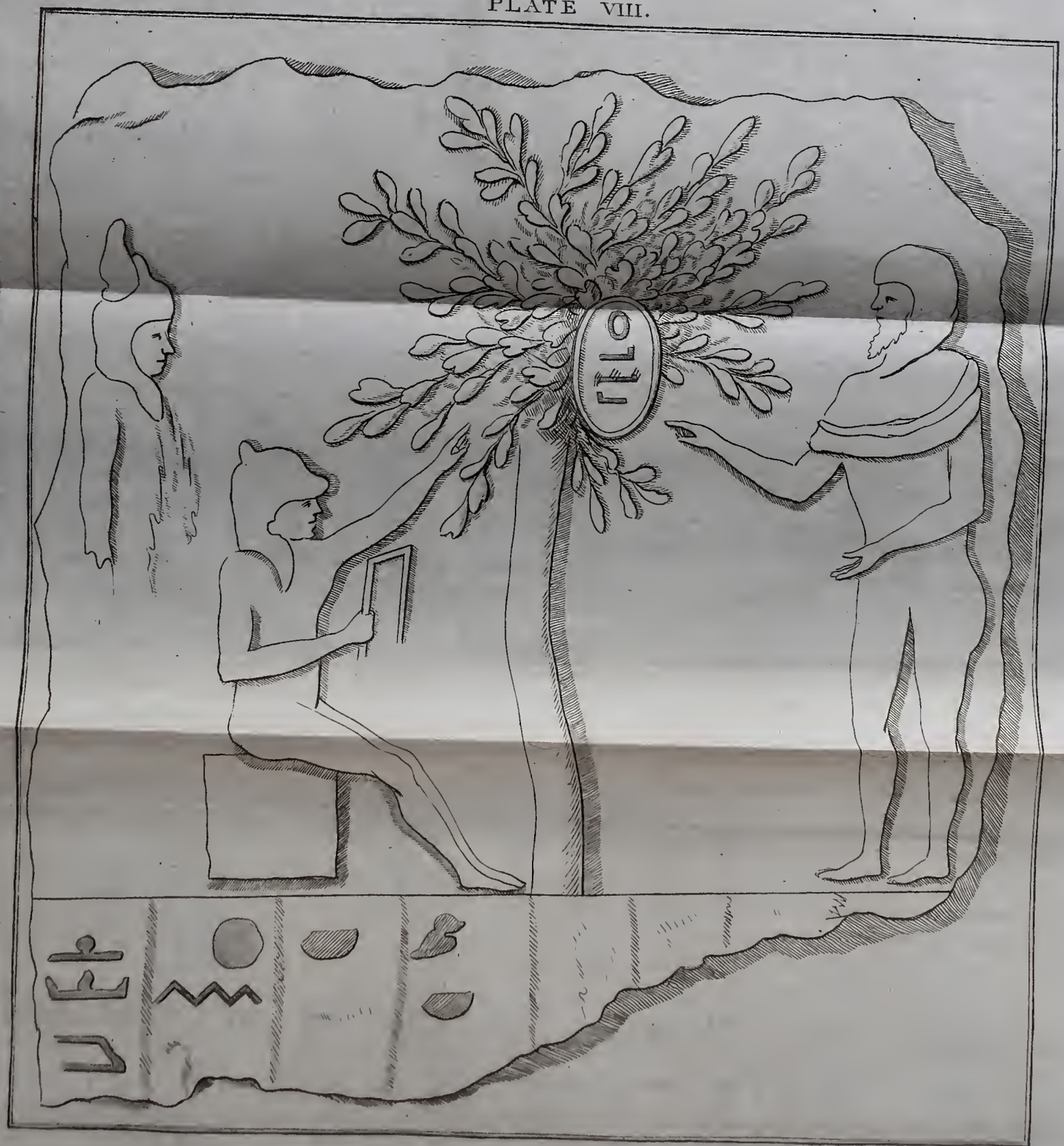
Clenney fculp.

PLATE VIII.



Character duplex mysticus ab Angelis traditus.	*Character temp: transitus fluminis.*	*Characterum varie ex numis.*	*Floridus Character post trans fluminis quem & Hebræum sive Samaritanum dicimus.*	*Char: Mosaicus Legis ex Inscript: & Rabbinorum monum:*	*Assyrius sive Esdreus*	*Characteres Celestes*	*Characteres d'Abraham, lorsqu'il sortit de Chaldee, pour venir en Canaan.*	*Alphabet de Salomon*	*Numerales.*
					א. A.				1 / 1000
					ב. B.				2
					ג. G.				3
					ד. D.				4
					ה. H.				5
					ו. V.				6
					ז. Z.				7
					ח. Ch.				8
					ט. T.				9
					י. I.				10
					כ. C.				20 final 500
					ל. L.				30
					מ. M.				40 final 600
					נ. N.				50 final 700
					ס. S.				60
					ע. Ngh.				70
					פ. P.				80 final 800
					צ. Ts.				90 final 900
					ק. Qk.				100
					ר. R.				200
					ש. Sh.				300
					ת. Th.				400

From Kircher J.1. p.107.

From Duret Thresor de Histoire des Langues:

C.Renees fculp.

NUMERALS

PL.X, part I.st

Reference	1	2	3	4	5	6	7	8	9	10
Alph:Phœn:& Samarit. ante. Chr. 5509.	ק.ר.ל.ף	ש.ת.ת.ש.	ת.ך.ך.ץ.	ש.ש.ש.א.	ז.ך.א.ם	ז.ץ.ז.ס	ט.ל.א.ף.	ה.ם.ת.ף.	ם.ם.ם.ם.	ר.ר.ר.ר.
Numeral:Ægyptiac:et Chaldaic:	I	I	I	I	I	I	I	I	I	I
Alph:Hanscretanum sive Brachmanicum	A B.	ઞ.ઞ	ઞ.ર	ઞ.ઞ.	A D	ઞ.ઞ.	ઞ.ઞ.	ઞ.	ઞ.	ઞ.
Alph:Chaldaic. Num.	N.N	ב.ב	ג.ג	ד.ד	ה.ה	ו.ו	ז.ז	ח.ח	ט.ט	י.י
Num. Græc:	-	Γ	Γ	Γ	Γ	Γ	Γ	Γ	Γ	Δ
Alph. Græc. Cadmi	A	B	Γ	Δ	E	F.S.V.	Z	H.n	Θ	I
Num. Notæ a Sidonibus. Phan:	/	//	///	////	/////	//////	//////	//////	//////	—
Numer. Palmyren:	/	//	///	////	/////	//////	//////	//////	//////	⊃
Irish Alphabet: Numer. from M.S.S.	ᚐ /	ᚁ //	ᚂ ///	ᚃ ////	ᚄ /////	ᚅ //////	ᚆ //////	ᚇ //////	ᚈ //////	ᚉ X
Old Irish Numer.	/	2	3	4	5	6	7	8	9	1.10
Old Spanish Numer.	/	Z.7	3	1.4	5	6	7	8	9	1.10
Numer. Indorum	۸	۲	۳	۴	۵	۶	۷	۸	۹	۱۰
Numer. Indorum	۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰
Arab. Pers. & Indian	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
From Planudes	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
From In: De Sacro Bosco	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
Arabian	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
Modern Indian Num.	۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰
Ancient Indian Numer.	۱	۲	۳	۴	۵	۶	۷	۸	۹	۰
Reference	1	2	3	4	5	6	7	8	9	10

Numeral powers of the Greek	Names of the Greek Letters	Order of the Greek Letters	Order of the Hebr: Letters	Names of the Hebr: Letters	Order of the Samaritan Letters	Order of the Syriac Letters	Vocal powers of Heb: Samaritan & Syriac	Numeral powers of Heb: Samaritan & Syriac
1	αλφα	A.α	א	Aleph	ﾑ. ﾒ. ﾑ	ʔ	A.	1
2	βητα	B.β	ב	Beth	ﾍ. ﾆ. ﾍ	ܒ	B.	2
3	γαμμα	Γ.γ	ג	Gimel	ﾃ. ﾃ. ﾃ	ܓ	G.	3
4	δελτα	Δ.δ	ד	Daleth	ﾀ. ﾌ. ﾌ	ܕ	D.	4
5	Ε-ψιλον	E.ε	ה	He	ﾇ. ﾇ. ﾈ	ܗ	E.	5
6	βαυ	ϛ.F	ו	Vau	ﾘ. ﾚ. ﾚ	ܘ	V.U.W	6
7	ζητα	Z.ζ	ז	Zain	ﾚ. ﾒ. ﾍ	ܙ	Ds.	7
8	ητα	H.η	ח	Cheth	ﾐ. ﾎ. ﾔ	ܚ	H.	8
9	Θητα	Θ.ϑ	ט	Teth	ﾓ. ﾓ. ﾕ	ܛ	Th.	9
10	Ιωτα	I. ι	י	Jod	ﾀ. ﾀ. ﾟ	ܝ	J. i.	10
20	καππα	K.κ	כ	Caph	ﾄ. ﾄ. ﾘ	ܟ	K.Ch.	20
30	λαμδα	Λ.λ	ל	Lamed	ﾍ. ﾚ. ﾒ	ܠ	L.	30
40	μυ	M.μ	מ	Mem	ﾘ. ﾘ. ﾘ	ܡ	M.	40
50	νυ	N.ν	נ	Nun	ﾍ. ﾘ. ﾌ	ܢ	N.	50
60	ξι	Ξ.ξ	ס	Samec	ﾃ. ﾛ. ﾁ	ܣ	X.Ks.	60
70	ο-μικρον	O.ο	ע	Ain	ﾛ. ﾜ. ﾜ	ܥ	O.	70
80	πι	Π.ϖ	פ	Pe	ﾆ. ﾄ. ﾃ	ܦ	P.	80
900	σαν-πι	ϡ	צ	Isade	ﾔ. ﾐ. ﾟ	ܨ	Ts.	90
90	κοππα	ϟ	ק	Kuph	P. P. ﾑ	ܩ	Qu.	100
100	ρω	P.ρ	ר	Reh	ﾔ. ﾓ. ﾓ	ܪ	R.	200
200	σιγμα	Σ.σ	ש	Shin	ﾝ. ﾜ. ﾝ	ܫ	S.	300
300	ταυ	T.τ	ת	Tau	ﾅ. ﾚ. ﾒ	ܬ	T.	400
400	υ-ψιλον	Υ.υ						
500	φι	ϕ.φ						
600	χι	X.χ						
700	ψι	Ψ.ψ						
800	ω μεγα	Ω.ω						

C. Heneage Sculp.t

ORDER and POWER of the *PERSIC* letters.

No. of Letters	NAMES	Corresponding Hebrew Letters	Vocal powers of Persic Letters	Numeral power of Persic
1	Elif	א	A.	1
2	Be	ב	B.	2
3	Pe		P.	
4	Te	ת	T.	400
5	Se	ש	S.	300
6	Gjim	ג	G.	3
7	Che		Ch	
8	Hha	ה	Hh.	8
9	Cha		Ch.	
10	Dal	ד	D.	4
11	Zal		Z.	
12	Re	ר	R	200
13	Ze	ז	Z.ds	7
14	Zhe		Zh.	
15	Sin		S s	
16	Schin	ס	Sch.x	60
17	Isad	צ	Ts.	90
18	Zad		Z.	
19	Ta	ט	Th.	9
20	Za		Z.ks	
21	Oin	ע	O.	70
22	Gain		G.	
23	Phe	פ	Ph	80
24	Kaf	ק	K.Qu	100
25	Kef	כ	Ch.	20
26	Ghaf		Gh.	
27	Lam	ל	L.	30
28	Mim	מ	M.	40
29	Nun	נ	N.	50
30	Vau	ו	V.U.	6
31	He	ה	E.	5
32	Ye	י	j.i.y	10

ORDER and POWER of the *ARABIC* letters.

Order of Hebr: Letters	No. of Arabic Laars	NAMES	Correspond Hebrew Letters	Vocal powers of Arabic Letters	Numeral powers of Arabic
א	1	Elif	א	A.	1
ב	2	Be	ב	B.	2
ג	3	Te	ת	T.	400
ד	4	Thse		Ths.	
ה	5	Gijm	ג	G.	3
ו	6	Hha	ה	H.	8
ז	7	Cha		Ch.	
ח	8	Dal	ד	D	4
ט	9	Dshal		Ds	
י	10	Re	ר	R.	200
כ	11	Ze	ז	Z.	7
ל	12	Sin	ש	S.	300
מ	13	Schin	ס	Sch.x	60
נ	14	Tsad	צ	Ts.	90
ס	15	Dad		D.	
ע	16	Tha	ט	Th.	9
פ	17	Da		D.	
צ	18	Oin	ע	O.	70
ק	19	Gain		G.	
ר	20	Phe	פ	Ph.	80
ש	21	Kaf	ק	KQ	100
ת	22	Kef	כ	Ch	20
	23	Lam	ל	L.	30
	24	Mim	מ	M.	40
	25	Nun	נ	N.	50
	26	Wau	ו	W.Y	6
	27	He	ה	E.	5
	28	Je	י	j.i.y	10

ORDER and POWER of the Egyptian or Coptic

	Names & Order of Coptic Letters	Form of Coptic	Vocal powers of Coptic	Numeral powers of Coptic
1	Alpha	ⲁ.ⲁ	A	1
2	Vida	ⲃ.ⲃ	V	2
3	Gamma	ⲅ.ⲅ	G	3
4	Dalda	ⲇ.ⲇ	D	4
5	Ei	ⲉ.ⲉ	E	5
6	So	ⲍ.ⲍ	S	6
7	Zida	ⲍ.ⲍ	Z	7
8	Hida	ⲏ.ⲏ	I	8
9	Thida	ⲑ.ⲑ	Th	9
10	Iauda	ⲓ.ⲓ	J.I	10
20	Kabba	ⲕ.ⲕ	K	20
30	Laula	ⲗ.ⲗ	L	30
40	Mi	ⲙ.ⲙ	M	40
50	Ni	ⲛ.ⲛ	N	50
60	Exi	ⲝ.ⲝ	X	60
70	O	ⲟ.ⲟ	O	70
80	Pi	ⲡ.ⲡ	P	80
100	Ro	ⲣ.ⲣ	R	100
200	Sima	ⲥ.ⲥ	S	200
300	Dau	ⲧ.ⲧ	T	300
400	He	ⲩ.ⲩ	E	400
500	Phi	ⲫ.ⲫ	F	500
600	Chi	ⲭ.ⲭ	Ch	600
700	Ebsi	ⲯ.ⲯ	Ps	700
800	O	ⲱ.ⲱ	O	800
900	Scei	ϣ.ϣ	Sc	900
90	Fei	ϥ.ϥ	F	90
28	Chei	ϧ.ϧ	Ch	
29	Hori	ϩ.ϩ	H	
30	Giangia	ϫ.ϫ	G	
31	Seima	ϭ.ϭ	S	
32	Dei	ϯ.ϯ	Di	

PLATE XI.

The Chaldæan Chart of the Constellations of The Northern Pole.

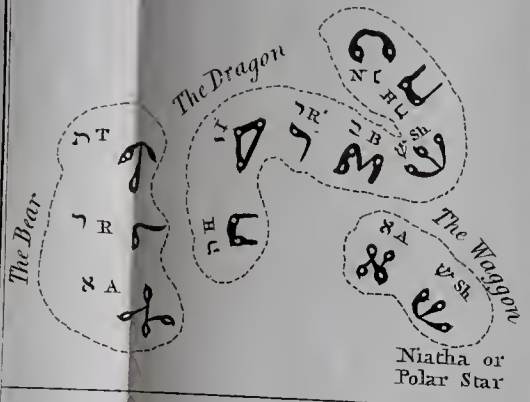
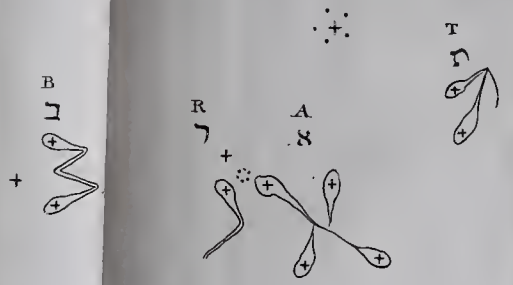


Fig 2.
The Bull.



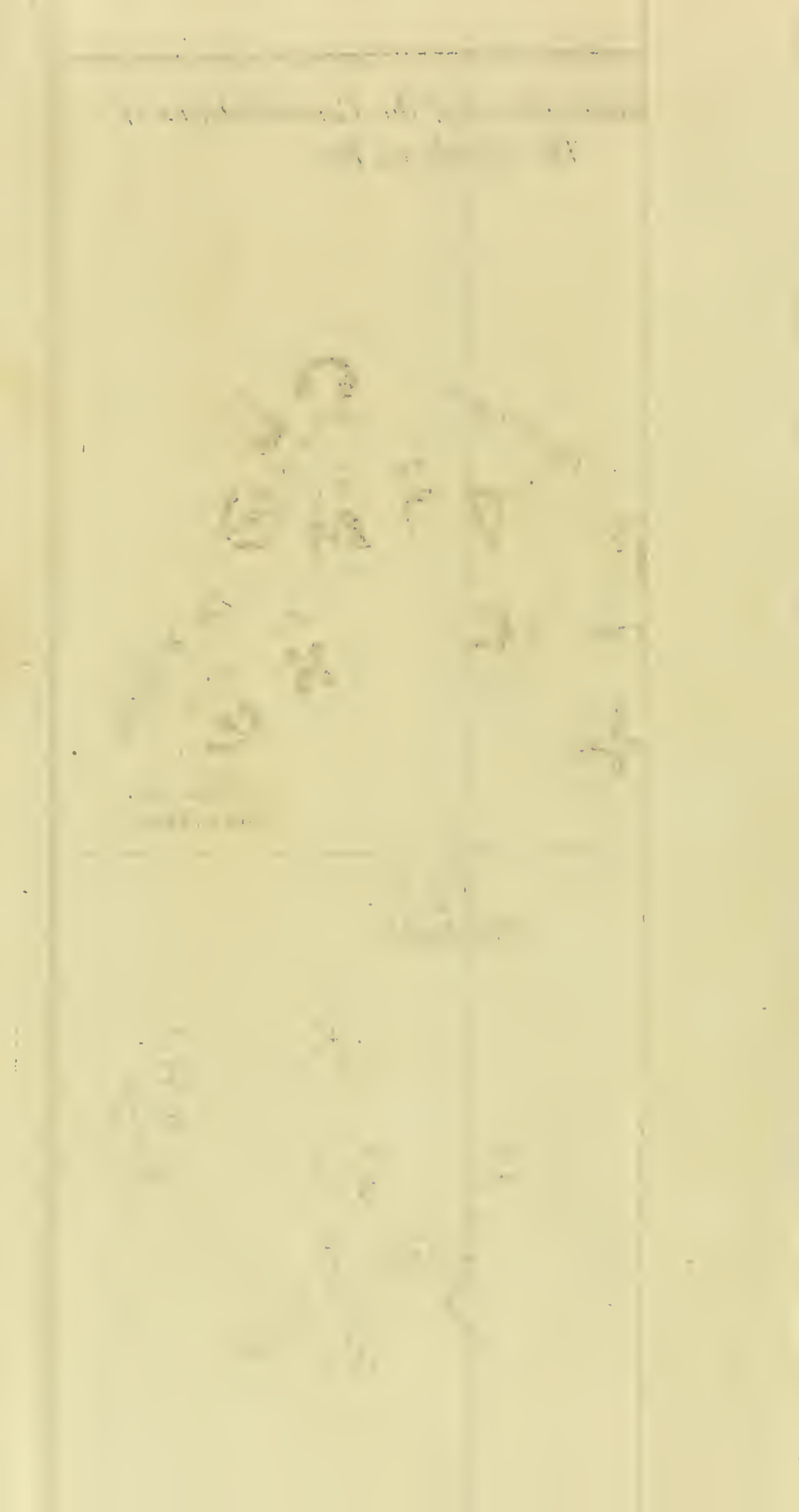


PLATE XII.

Hebraeum	Chald: Antiq:	Estrangelo	Syriacum	Potestas	Numeralis
א	ܐ	ܐ	ܐ	A.	1
ב	ב	ܒ	ܒ	B.V	2
ג	ג	ܓ	ܓ	Gh.G.	3
ד	ד	ܕ	ܕ	Dh.D	4
ה	ה	ܗ	ܗ	E	5
ו	ו	ܘ	ܘ	V.W.	6
ז	ז	ܙ	ܙ	Z.Ds	7
ח	ח	ܚ	ܚ	Ch.Hh.	8
ט	ט	ܛ	ܛ	T.Tt.	9
י	י	ܝ	ܝ	J.i.	10
כ	כ	ܟ	ܟ	Ch.K.	20
ל	ל	ܠ	ܠ	L.	30
מ	מ	ܡ	ܡ	M.	40
נ	נ	ܢ	ܢ	N.	50
ס	ס	ܣ	ܣ	S.	60
ע	ע	ܥ	ܥ	Aa.Gn	70
פ	פ	ܦ	ܦ	Ph.P.	80
צ	צ	ܨ	ܨ	Ts.Ss.	90
ק	ק	ܩ	ܩ	K.C.	100
ר	ר	ܪ	ܪ	R.	200
ש	ש	ܫ	ܫ	S.Sh.	300
ת	ת	ܬ	ܬ	T.Th.	400

Heneey jculp:

PLATE XIII.

Alphabetum Hebraeo: Samaritanum è Numis quos vidimus archetypos: item alterum è Codicibus desumptam et utrumque cum vulgari Hebraeorum alphabeto collatum.

	Hebr: Vulg:		Samar: è Numis	Sama:e Codicibus
1	א. Aleph	1	(1)	
2	ב. Beth	2	(2)	
3	ג. Ghimel	3	(3)	
4	ד. Daleth	4	(4)	
5	ה. He	5	(5)	
6	ו. Vau	6	(6)	
7	ז. Zain	7		
8	ח. Cheth	8	(7)	
9	ט. Theth	9		
10	י. Iod	10	(8)	
11	כ. Caph	20		
12	ל. Lamed	30	(9)	
13	מ. Mem	40	(10)	
14	נ. Nun	50	(11)	
15	ס. Samech	60		
16	ע. Hain	70	(12)	
17	פ. Pe	80		
18	צ. Tzade	90	(13)	
19	ק. Koph	100	(14)	
20	ר. Resh	200	(15)	
21	ש. Sain	300	(16)	
22	ת. Tau	400	(17)	

Clenercy sculp.